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BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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[BY EMANUEL SWEDENBORG.]

THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

(*In continuation from page* 339.)

IX.....OF CONSCIENCE.

91. Conscience is formed in every man from the principles of his particular religion, according to his internal reception thereof.

92. Conscience amongst christians is formed by the real truths of God's Word, or by the doctrines which are thence derived, according to their reception in the heart; from whence a person is acquainted with the truths of revelation, and comprehendeth them according to the measure of his capacity, and afterwards loveth them, and practiseth them; he then beginneth to acquire a conscience. To receive them in the heart is the same thing as to receive them in the will; for the will of man is what is called his heart. Hence it is that the words and actions of conscientious people flow all from the heart; for having not a double, or divided mind, they act according to the principles of goodness and truth, so far as they understand and believe them.

93. Conscience may be rendered more perfect in those who are in a particular illumination, and clear perception of divine truths, than in those who are less illuminated, and whose perception is more obscure.

94. The very essence of the spiritual life of man consisteth in a true and upright conscience; for therein his faith is united with charity, so that to act from, and according to conscience, is to act from and according to his spiritual life, and to act contrary to conscience, is to act contrary to his life. Hence it is, that to act according to conscience is attended with a tranquillity of peace, and an internal blessedness; but to act contrary to conscience is attended with an internal pain and uneasiness. This pain is what is called the sting of conscience.

95. Man is endowed with a conscience of what is good, and a conscience of what is right; a conscience of what is good is the conscience of his internal man, and a conscience of what is right is the conscience of his external man; a conscience of what is good consisteth in acting according to the laws and precepts of faith, from an internal affection or regard thereto; but a conscience of what is right

consisteth in acting according to the laws of civil and moral establishments, from an external affection or regard. They who have a conscience of what is good, have also a conscience of what is right; but they who have only a conscience of what is right, are in a capacity of receiving a conscience of what is good, and do receive it when they are properly instructed.

96. Conscience in those who are in charity towards their neighbor, is a conscience of what is just and true, because it is formed by a belief in the truth; but conscience in those who are in love towards the Lord, is a conscience of what is good, because it is formed by the love of truth. The conscience of the latter is superior to that of the former, and is called the perception of truth by the influence of goodness. They who have a conscience of what is true, belong to the spiritual kingdom of the Lord; but they who have a superior conscience, which is called perception, belong to the celestial kingdom of the Lord.

97. But the meaning and nature of conscience may be illustrated by examples; as for instance: If a man is in possession of another's property, without his knowledge, so that he could dispose of it to his own advantage, secure from the apprehensions of the law, or the loss of credit and reputation, and yet should restore it to its right owner, because he has no lawful claim to it himself, such a person is endued with conscience, inasmuch as he doeth good for the sake of good, and justice for the sake of justice. Suppose again, that a man hath it in his power to be preferred to some place of distinction, but he hath good reason to imagine that his competitor is better qualified for the place than himself, and on this conviction he giveth up his own claim for the good of his country and the public; such a person is endued with a good conscience: And so in other instances.

98. Hence we may conclude what sort of persons they are who have no conscience; they are discoverable by the rule of contrariety; as for instance: where men for the sake of self-interest would endeavor to make wrong appear right, or evil to appear good, and *vice versa*, they have no conscience, nor do they know what conscience is; and if they are taught, they do not believe in any such thing, and sometimes do not wish to believe. Such are they who act entirely from motives of worldly and self-interest.

99. They who have received no conscience in this world can receive none in the next, and therefore cannot be saved; the reason whereof is, because there is in them no frame or fitness of subject, to receive the influx and operation of heaven, that is, of the Lord through the heavens, whereby he may draw them to himself; for conscience is that frame or fitness of subject, which is accommodated to the reception of heavenly influx.

X. OF LIBERTY.

100. All Liberty hath relation to love; for what a man loveth, that he doeth freely; of consequence, all liberty hath relation to the will; for what a man loveth, that he also desireth or willeth; and inasmuch as the love and the will constitute the life of man, therefore liberty also doeth the same. Hence the true nature of liberty may appear,

viz. That it is the offspring of the love and the will, and therefore of the life of man; and this is the reason that whensoever a man acteth with liberty, he appeareth to himself to act as from himself.

101. To do evil with liberty appeareth like liberty, but is indeed slavery; inasmuch as it is a liberty derived from self-love and the love of the world, which are both of them from hell: Such liberty is likewise actually turned into slavery after death; for every man who hath lived under the influence of such liberty, becometh then a vile slave in hell. But to do good with liberty is true liberty, inasmuch as it proceedeth from love towards the Lord, and love towards our neighbor, which are both of them from heaven. This liberty remaineth also after death, and becometh then true liberty, for every man who hath lived under its influence becometh then in heaven, "a son abiding in the house forever." To this purpose the Lord teacheth, when he saith, "Whosoever committeth sin is the servant of sin; and the servant abideth not in the house for ever; but the son abideth for ever; if the son therefore shall make you free, ye shall be free indeed," John viii. ver. 34, 35, 36. Inasmuch now as all good cometh from the Lord, and all evil from hell, it follows plainly, that liberty consisteth in being led by the Lord, and slavery in being led by hell.

102. Man is free to think evil and falsehood, and likewise to practise them, so far as human laws do not restrain him, that he may be in a capacity of being reformed: For the affections of goodness and truth must be implanted in his love and his will, before they can take root in his life; and this cannot be unless he is at liberty to follow the dictates of evil and falsehood, as well as of goodness and truth. This liberty is given to every man from the Lord; and when his understanding is under the influence of goodness and truth, the Lord at such times implanteth them in his love and his will, and so in the very essence of his life, whereby he effecteth his reformation, in proportion as he refuseth his assent at such times to the dictates of evil and falsehood. Whatever is implanted in a state of freedom abideth, but whatever is implanted in a state of compulsion doth not abide; inasmuch as a state of compulsion is not according to the will of the person compelled, but according to the will of the person who compelleth. Hence it is that a free service is acceptable unto the Lord, but not a forced service; for a free service is a service proceeding from love, but a forced service is not so.

103. The liberty of doing good, and the liberty of doing evil, though in outward appearance they seem alike, yet are as different, and as distant from each other, as heaven and hell. Indeed, the liberty of doing good is from heaven, and is called celestial liberty; but the liberty of doing evil is from hell, and is called infernal liberty. In proportion also as a man is under the influence of the one, in the same proportion he is removed from the influence of the other, since "no man can serve two masters;"* which is likewise plain from this circumstance, that all who are under the influence of the infernal liberty, think it the greatest slavery and compulsion to be restrained from the lusts of evil, and the imaginations of falsehood; but all who are under

* St. Matt. vi. 24.

the influence of the celestial liberty, conceive horror at the very idea of indulging their evil lusts, and false imaginations; and would feel the greatest torment in being compelled thereto.

104. Forasmuch as in liberty of action a man appeareth to act from himself, or his own self-hood, [*proprium*] therefore a celestial liberty may be also called a *celestial self-hood*, or *proprium*; and an infernal liberty may be called an *infernal self-hood*, or *proprium*. An infernal self-hood is what a man hath by nature, and bringeth with him into the world, and this is mere evil; but a celestial self-hood is what a man hath by reformation from the Lord, and this is pure goodness.

105. Hence may be collected the true nature and meaning of free-will, viz. That it consisteth in doing good of free choice and inclination, and belongeth to all such as are under the guidance of the Lord; and they are under the guidance of the Lord, who love goodness and truth purely for their own sakes.

106. A man may discern the kind and quality of liberty which he possesses, by the pleasure he finds in thinking, conversing, acting, hearing, and seeing; for all pleasure is the offspring of love.

(To be continued.)

TO THE EDITORS.

GENTLEMEN,

I beg leave to send you a few remarks, made in a moment of leisure. If you think them worth insertion, I shall, perhaps, continue them. It will readily be observed they are of the New Jerusalem school, though I have not introduced the name of its temporal founder; for which name some of our brethren appear to be as anxious as good Catholics have been for that of the mother Mary formerly. This is the more remarkable, as Baron Swedenborg, in the first instance, published the divinity of the New Jerusalem anonymously, without affixing his own name, though afterwards inserted on the recommendation of Mr. Hartley. From which it appears, that Baron Swedenborg was no way solicitous, by interposing his proper name, to usurp any portion of the adoration resulting from the perusal of the New Doctrines by those whose minds are suitably prepared. Indeed it appears to me not only absurd, but horrible, to give it any other name than that of the "True Christian Religion."

Among the literary phenomena of the present times, it is none of the least, that the celebrated professor Stewart, of Edinburgh, should offer, in his celebrated "Philosophical Essays," the same precise means for expressing spiritual properties, and for bringing them under sensual cognizance, (see pages 155-6) as was laid down by the prophet of the New Church fifty years ago, and for the last twenty years publicly preached in the British metropolis, under the term Correspondence. Mr. Stewart, in rejecting the theories of Priestley, Hartley, Darwin, and Tooke, on this point, offers this as *his own*, and as such, the London reviewers pass it by.

Such are the pitiful results of selfish blindness and bigotry, the sure symptoms of man's fallen and degraded state. We sincerely hope, however, that the name of the Scottish philosopher may be of more efficacy than that of the real author, in spreading the truth. When a

man is condemned, by common consent, as a fit subject under a statute of lunacy, his heirs, those next of kin, are supposed to have legal claim on his property. It is on this principle we suppose that Mr. Stewart, as well as many of the revolutionary philosophers of France before him, have played the jackdaw. Would to God they had also taken the *spirit* and *life*, THE GOODS of that theology; so many of them would never have come under the axe of the guillotine.

A man is distinguished into Internal and External.

The internal man is an immortal spirit, conjoined with the spiritual world, and subsisting therefrom.

The external man is the animal nature, or materiality conjoined therewith.

The external man is alive by virtue of its union with the internal or spiritual man, for on separation, the former ceases to exist; it is dead.

The spiritual body exists also by its connexion with a greater spiritual body, of which it forms a part: But not by virtue of its connexion with the external part of man. We read, "I am the vine, ye are the branches."

The Grand Man, or Deity, after whose image and likeness man was made, as we read in Genesis, having life eternal and immutable, essentially in himself, is consequently the source of all life, which is imparted to man, as a recipient, and also to all other created things.

Hereby we may perceive the threefold nature of man; having celestial life by internal union with his Creator and Lord; spiritual life by virtue of the intermediate state of his spirit, between the celestial of his Creator, and the natural or animal life without, and by this latter subsisting from the former.

The essential principle, or seed of the human race, must then emanate from the Deity, for he made man a living soul, and breathed into him the breath of lives, as we read in Genesis.

The soul then, or internal man, being in its nature eternal, must have been prior to the body, or external man, which was subsequently conjoined thereto.

The matter thus adjoined to spirit, by the process of nourishment, derived from dead animal and vegetable substances, being totally dead in itself, cannot be, nor is it spiritually animated by its being incorporated with the body, but it is corporeally so, that is to say, apparently so.

The arrangement and formation then of the human system, must be according to the model pre-existing in the spiritual system, in order that the internal man may be fitted for the exercise of external functions.

And as there can be no life without or beyond the sphere of the internal man, so, wherever we find life, we rationally presume there is spirit.

Life being in all and every part of a human body, excepting in what is ejected, and no where else beyond it, the spirit, or life, then, must exist in bodily form, and reciprocally; the bodily form must be the same form as the spirit of man, that is, the internal man.

This order is perceived in the human system, the skin being disposed in conformity to the lineaments of the flesh, and the flesh ac-

cording to the skeleton of the bones, which skeleton is admirably adapted to the safety and functions of the inner parts, those vital parts, the brain, lungs, and heart particularly, being fortified with strong bones.

Those inner parts of the body, the brain, lungs, heart, &c. do not depend upon man's sensorium for impetus, as the outer parts do; a certain evidence that man's life is not absolute, but derivative, and that his functions are not independent, but co-operative merely.

This co-operation may be in order, by law, or disorderly, contrary to law, according to the dictates of the will.

The first course conducts him to celestial life and happiness. The latter to infernal life and misery.

If the heart and lungs move independently of man's sensorium, their motion must depend on a power more interior than is cognizable by our outward senses in a direct way. But it is provable by induction; as such an effect must have a moving cause, and no such moving cause is predicable of mere matter.

Such motion then is of the internal man, and is a type of the activity of spiritual life, those organs being ever in incessant action, waking or asleep; they obey not the same laws, in this respect, as the more external members of the body, which require rest.

The internal man, then, never sleeps, though the external man does.

If such was the condition of the human body in general, such must have been the case with its parts respectively.

There must have been a head, lungs, a heart, legs, &c. to the spiritual body.

There being nothing without its use, each part was, as it were, a distinct stage of action for the performance of its peculiar use.

The head, like the celestial heaven, was placed over the lower parts for government; this was its use. There were placed the organs of sense, in their primary functions.

The lungs, like the spiritual world, which is invisible to us at present, and placed in the midst between heaven and hell, serves to elaborate the materials for life, by giving heat to the blood; the same is diffused in circulation over the system. Such is the process performed by the understanding, for the regeneration of the will of man; it elaborates the knowledge presented outwards, and adds new stimuli from within, to that already attained.

The will is the depository of this stimuli, which is doctrinally called the recipient of charity, or goodness.

If the spiritual man has a head, &c. he must also have eyes, mouth, nose, ears, and all other organs, and these organs cannot be supposed to exist without appropriate functions.

It follows that the spiritual, or immortal man, smells, tastes, sees, and hears.

If so, there must be diversified objects of sense, in the world of spirits, agreeably to the being who is to enjoy them.

The soul being spiritual, therefore immortal, and having its ultimate residence in its own accordant world; the objects of its senses must be spiritual also.

THERON.

DIALOGUE ON THE SUBJECT OF POLITICS, BETWEEN TWO ISRAELITES.

A. Well, my friend, have you been able to shake off the bondage of those false principles in which you have been educated, and which the customs of the times have rivetted so closely on the minds of all?

B. You cannot be serious, *A.*, in supposing that I, who you will acknowledge have been always conscientious, and moderate in my political creed, should see any reason to abandon it altogether.

A. I do—and hope to be able to convince you, as I know you are open to conviction, that a man of the New Church must abandon all those things.

B. I am afraid you are too metaphysical—but let me hear what you have to say on this subject.

A. You have a new form of doctrine in your church; it teaches that all things of self-derived intelligence must be conquered and destroyed. This was represented by the destruction of the Canaanites by the Jews. Of this class is the politics of mankind, as we see them at this day. Those who profess them are always shifting their ground, as their interest appears to dictate. They are constantly enveloped in contention and strife, which appears to be a very improper scene for a Christian to bear a part in.

B. I am sensible that what you say is true, but yet this is more or less the case in all worldly matters; there is nothing so good but it may be embittered and adulterated by bad men. But the motive of myself and many others being good, as we have in view the welfare of our country, I can see no cause to retract or renounce my opinions on politics.

A. There can be no doubt but your politics, and those of many of your friends, are much under the influence of Christian principles, and thus serve to render the subject more tolerable to society than it would otherwise be. But in this you may perceive that the partial good you do, in a general way, produces more universal evils; for, the eclat that politics acquire from your interference, has a tendency to support the system of strife, and draw off thereby the minds of many from the study of genuine truth, and the moral rules of life.

B. If there be any person of this description in the ranks of politicians, they would be engaged in some worse way, if taken off this favorite pursuit, so that it appears to me there is on the whole more gain than loss.

A. My business is not with those out of the church, as the apostle saith "they are a rule unto themselves," but it is my desire to press my convictions of what I think is a practical duty inculcated by our doctrines. The time is come, we all believe, for the separation of the evil and false from the good and true; and the command is, "Come ye out from among them."

B. Really it seems very strange that a man should abandon every thing, however useful in itself, or innocent in its intention, merely for a dread of evils which, allow me to say, appear to be very casuistical.

A. My friend, you know we look for a new heaven and a new earth, on which dwelleth righteousness. How is this to come to

pass, but by adhering to the spiritual rules, in their moral and practical application? Do you—can you doubt—that a man who gives up all politics and parties, and fulfils his civil obligations on the broad rule of Christian principles, will ever be wanting to what is needful therein? Will he not then be at peace with all, and they with him, this root of bitterness being plucked out of the heart?

B. I consider myself not only a spiritual man of the church, but a natural man, as to all my ordinary functions in life; and why, then, should I not approve or disapprove of the acts of the administration, as they may appear to me right or wrong; this would be relinquishing the glorious privileges I enjoy as a citizen of this free country.

A. You are not wrong in rejoicing at the freedom of your country, since that freedom is needful for the security of the freedom of public worship, and of printing what we deem necessary for the propagation of the principles of our holy religion. Yet if I can show you a more excellent way, as the apostle saith, to advance those favorite views of yours, would you not embrace it?

B. I would not be adverse to it, I assure you, but what is your project?

A. It has been, then, for some time, my opinion, as the correct sense of our doctrines, that a man, in his Christian character, best and most effectually subserves the various essential interests of society, and he can only do this by throwing off every hindrance, rejecting every fictitious obligation of duty imposed by artifice and design, and which indeed are intended merely as gull-traps by those who fabricate them, standing fast by the Scriptures as the only sure guide and rule of action. The Scriptures were given as a rule of action, for we are told most explicitly, "blessed are ye if ye do them." But man has sought out many inventions of his own, and they have led him astray into crooked ways, and by-paths. Politics is included in morals, as the minor in the major.

B. The argument you make use of is very good as to religious duties, but as to my civil duties?

A. You will recollect that you have made a good profession to be for the King Eternal, and not for another. How easy is it to perceive, that by taking this exalted course, the nations around you will soon see how far you are above their low sqabbles; consequently, they will honor you, and many come into your society, rejoicing in the hope set before them, you will be as judges and umpires among the people, who will look to you for that distribution of justice, which their own vain and selfish contentions forbid them to expect from among themselves.

B. I think it of the greatest importance that our assemblymen, congressmen, governor, and other magistrates, should be good men and true. I think it proper to visit political clubs, read political papers, and attend elections, that we may have the best that offers.

A. As for the newspapers, you can derive no instructions from them; the characters of the candidates are so glossed over by mercenaries, that no one can tell what to make of them. One side only of the man's character is given by his enemies, which is bearing false witness, for a true witness will give the whole truth, describing both vices and virtues; the same may be said of the friends of the re-

spective candidates, but more frequently the whole character, whether by friend or foe, is as fictitious as that of Don Quixotte, or his man Sancho. The party spirit of politics is in direct opposition to the spirit of Christ's kingdom; for a party serves the knave, the liar, the fool, the fraudulent, as a cloak, or as an instrument where all master without discrimination. Not so the kingdom of the Redeemer; nothing that is morally base can be there admitted, until after reformation. Here then must be virtue, and consequently, mutual respect, esteem and regard. Not so among the politicians: there is nothing but railing, backbiting, circumventing, cunning, intrigue, treachery, malice, envy, calumny, hatred, revenge, &c. &c. in short, there is not a vice forbidden by the gospel that does not enter into the composition of a politician of the present day, for those who do not dirty their hands with those things, hire others for the purpose, which is still worse, as it adds seduction to criminality of intent.

THERON.

MADNESS OF THE ANTI-CHRISTIAN CHURCH.

The Romish clergy in the pay of France, sing *Te Deums* for the success of their arms in destroying and devastating the Russian dominions, by which thousands of Romish chapels are destroyed, many thousands of lives lost, and many thousands of the peaceable inhabitants, with women and children, turned out of house and home, in the midst of a terrible winter, to die and starve.

The Russian clergy sing *Te Deums* for the success of their armies in killing two or three hundred thousand French, of the same Romish faith of themselves.

The English clergy, in their political capacities, approve and applaud the conduct of the Russian government in burning their chapels and their cities, by which millions must perish with hunger, cold, and diseases, and mock by gifts of alms the misery they have contributed to bring on.

The American clergy of the Episcopal church, recommend and circulate the periodical work called the "Christian Observer," edited by men of the English church and government, who send out fleets and armies to kill American citizens and burn their cities, because they will not permit their property to be robbed, and their people seized for military slavery.

Very many of the sect of the quakers who profess peace, on the broadest principles of non-resistance, justify the practice of taking men out of peaceable merchant ships and making them fight in ships of war, against their own country. Refuse to lift the musket, but claim the privilege of pointing it.

The Calvinists declaiming in their pulpits, some for and some against government. The latter raising the hue and cry of French influence, though John Calvin, their founder, was a Frenchman, who took refuge from persecution in Geneva, whom they follow in the doctrine of salvation by faith without works of Charity, in preference to the doctrine of the Lord Jesus Christ, who combines them, thereby ad-

mitting that the Divine commands may be broken with impunity, as in the burning of Servetus, a doctrine which hath already been the cause of several insurrections in these states, and now threatens the prostration of the best government on the face of the earth, and its citizens in civil war, bloodshed, slavery, pestilence, famine, and ruin and misery of every description.

The Roman Catholics, acknowledging the omnipotence of the Almighty, yet reading maledictions in their churches on those who have been the instruments of the pope's abasement, though this same pope crowned the head that abaseth him, and invoketh the benediction of Heaven on him and his doings; uniting in solemn league with protestants for the restoration of a family formally abandoned by the coronation act of the successors and usurpers aforesaid, these same protestants denying to the catholics, their fellow subjects, all share in the administrative privileges of their country, on the ground of difference of opinion.

Religious societies every where transformed into jacobin clubs, the members marshalled into opposing squads, the babes and sucklings of God, who should occupy the chief seats, thrown down and cast under foot, by the noisy, garrulous, inflammatory, cunning serpents, who lust after dominion for unrighteous ends.

May the Lord of his infinite mercy calm this boisterous ocean, and say—BE STILL, AND KNOW THAT I AM GOD.

ITHURIEL.

TO THE EDITORS.

GENTLEMEN,

It will not, I presume, be disputed amongst us, that the design of every writer is to facilitate the reception of the holy doctrines of the New Jerusalem. I hope then to be forgiven by Juvenis, if I explain the apparent discrepancy arising from my exposition of the internal sense of the passage in Isaiah quoted by Anaximander; and that given from the *Explicata* of Swedenborg, in relation to the Leviathan. I have there (page 257) given the Trinity of persons as the Leviathan, whilst the Exp. gives it "those who are sensual," or in other words, the sensual understanding. This difference arises from the difference of altitude in which the idea is taken. The latter interpretation is taken from the recipient state, the former from the principle received, which, being in correspondence, are expressed by one and the same literal tokens, and therefore applied agreeably to the concurrent sense in either case. Thus the Lord is represented as goodness and truth, and also as a recipient of goodness and truth. For the sensual principle affects to believe in the Trinity of persons, yet doth not believe therein; it being morally impossible that such an absurdity could possibly be believed by any man of a rational mind. If we presume then that this belief is grounded in spiritual insanity, the case is not bettered, for such a belief is the same as none at all, as it cannot mend the heart, nor influence the will to good actions. And no one can deny that this is the present state of the world, under the influence of this damning doctrine.

Juvenis, as he appears to be willing to teach others, and therefore assumes some pretensions to superior knowledge, will not, I am sure, take it amiss, if I observe, that he has committed an error in stating that "Humility is the seed or principle of every other virtue," page 260, for humility is a passive state, not an active principle, and therefore bears no correspondence with, or resemblance of a seed. Further, I verily believe a man of the New Church would not have made such a mistake.

The New Church being of spiritual origin, the conjunction and existence of its members depends upon the Will, not upon a *Profession* of Faith, as in the Old Churches, from which bad men assume the name of christians, as well as others, though very improperly.

He that heareth, let him understand.

Humility before God is most needful; but if a man was to concede to his fellow man all that his pride and ambition would demand, he would soon be reduced to utter slavery!

T.

COPY OF A LETTER FROM A GENTLEMAN TO HIS FRIEND, ON THE SUBJECT OF THE WRITINGS OF EMANUEL SWEDENBORG.

Virginia, November, 1812.

DEAR SIR,

Being at your house a few months ago, some observations fell from you which I was determined should not escape my future animadversion, though at the time, I was induced, for a particular reason, to decline any remarks on them. At the time of the few words that passed between us on the subject, you will recollect that I inquired whether you had read any of the works of Baron Swedenborg? To which you answered, "*that they contained such lies they were not worth reading:*" and then, with a sneer, you made some further remarks, tending to ridicule them. It is no uncommon thing with some men, especially young men, hastily to advance opinions upon subjects, before they have maturely considered them, and this I am persuaded has been the case with yourself in the present instance; for I make no doubt, were you as well acquainted with the writings and private history of Swedenborg as those who have been at the pains of making the investigation, you would view them in a very different light. But perhaps you disbelieve, and think it improbable that he had any of those visions he speaks of; and yet I would ask, for what reason? Where lies the difficulty? Is it more extraordinary that the Lord should confer such a favor in this our day to any chosen servant, than at any former period? Is there any thing in Swedenborg's visions less probable than in those mentioned in the Scriptures? Such, for instance, as the vision of Peter, wherein he saw a sheet let down by the corners, and full of four-footed beasts and creeping things. The vision of Cornelius, Acts, chap. x.; that of Ananias; those of St. Paul; that of John, wherein all the wonderful things he saw and heard in heaven is mentioned in the book of Revelations, not to mention what was seen by the prophets and others

before the birth of our Saviour. It seems to be the idea of some, that since the days of the Apostles, all visions and revelations from heaven have ceased, but I have never yet heard even so much as the shadow of a reason in support of the supposition, nor do I believe that you or any one else could advance any thing in favor of it that would bear the most distant resemblance to reason or sound argument. On the contrary, many reasons might be given why subsequent revelations were to be expected, from time to time, as the needs of Christ's church might require. I have mentioned the private history of the Baron as an argument in his favor; and, had you paid any attention to it when you read the pamphlet in which it was contained, or had you read the preface to the two volumes I sent to your house, you would have found that he bore the most unexceptionable character in his own country, that he was invested with the highest honors, that he was a man of profound sense and erudition, that he was in particular favor with the king and nobles of the court of Sweden, and enjoyed not only the friendship and esteem of the learned men in his native country, but that of many foreigners with whom he corresponded. You would have found too, that from the time of his first call he devoted the rest of his life, about thirty years, to the writing and publishing such things as he said were revealed to him, and that he made several voyages to England and other countries for that purpose, relinquishing all the honors and lucrative offices that were held out to him at home. In the same pamphlet also is mentioned, if I mistake not, some circumstances which might convince the most incredulous, of his communications with the other world, such as his foretelling the hour the vessel he was in would arrive in port during his passage from England to Sweden; his informing a certain widow where she would find a paper belonging to her deceased husband, to whom alone the place of deposit was known, besides other remarkable instances, the particulars of which I do not fully recollect. The gentleman who wrote the letter inserted in the above mentioned preface, and was intimately acquainted with him during his abode in England, declares that there was nothing of the precision or of severity in his manners; that he was a man of uncommon humility, and of a serene, affable deportment; that he had taken pains to inform himself of his character, and that the result was such as to give him the most favorable opinion of him.

Such is the respectable character you have ventured to pronounce *tells lies!* But I am willing to think it was an inconsiderate expression of yours, which a further acquaintance with the subject will induce you to retract.

I cannot but remark, that with respect to the said pamphlet, you appear to have passed over and forgotten all that was said in favor of the Baron's character and writings, and have rested on a single passage which, not being able to reconcile to your ideas of things, you have made a handle for ridicule, and the criterion by which to judge of his character! This is certainly a very unfair mode of proceeding. I should suppose the fairest way, in such cases, would be to read all that an author has to say for himself with the greatest attention, and to examine in an impartial, unprejudiced manner, every circumstance adduced by himself or others in support of his asser-

tions; but with respect to yourself, the fact is, as I suspect, that you are altogether unacquainted with the writings of this author, excepting a sentence or two you may have casually read, or by the prejudiced report of others. Perhaps you are not aware of the nature of prejudice, that bane to all fair investigation, and of its power on the human mind! It is too generally the case with respect to any novel point, either in religion or natural knowledge, that instead of taking the trouble to judge for ourselves, we look up to the opinion of some person or other who is thought sensible, without considering whether the mind of this sensible man may not be so biassed by prejudice or interest, as to render him incapable of making a just decision.

With respect to the writings of Swedenborg, it is not at all surprising, that there are many, both among the clergy and laity, opposed to them, especially among the former. The causes of this opposition are various. With the clergy there are two powerful bars to their reception—Interest and Pride. Interest, because they would run the risk of losing the support of their congregations by their embracing new opinions: and Pride, because it would humble them too much in the eye of the world, to retract opinions and doctrines they had before preached, or inculcated in their writings. Men who have once formed to themselves a system of any kind, and stuck by it for a number of years, are ashamed afterwards to acknowledge themselves in the wrong. With laymen, some are opposed to them from that spirit of infidelity which would set at nought every thing like revelation or a belief of a future state, or a ruling Providence in the affairs of men. Others are prevented from receiving them by that childish prejudice which binds them down to the belief of their forefathers, from which they think they would be criminal in departing, while many who may be secretly in favor of them, are ashamed to acknowledge it for fear of being called credulous, or enthusiasts, or some such names. Before I conclude this letter, I must make one request, which I think a reasonable one: It is, that if you do not feel inclined to be at the trouble of informing yourself fully upon the subject of those writings, you will at least forbear in future to pass judgment upon them. I believe you to be naturally a well-disposed man, and the day may come, (if death does not step in too quick) when an inquiry into the nature of the other world may become so interesting to you, that you will resort with pleasure to the information to be obtained from the writings in question. You will then with admiration contemplate that wonderful display he has given of the spiritual world; of the laws of order and Divine Providence which connect the two worlds, and you will be no less pleased with his system of religion, which so far exceeds every other at present extant, and which, amidst all the discordant views and doctrines of different sects, points out a way, consistent both with the Word and the strictest rationality. Leaving what I have said to your most serious consideration, I remain, &c.

T. S.

OF THE INTERNAL, OR SPIRITUAL SENSE OF THE WORD OF GOD.

Writing, or printing, amongst men, serves no other purpose than as a garment or covering to mental ideas. It is by this means ideas become visible in form, and permanent in duration. Painters have some idea of this, when they talk of *embodying* the fleeting colors of elegant and beautiful flowers, by fixing them into some earthy substance.

So it is with the Holy Word. Man cannot subsist without Divine communication, and this communication is revelation. The Word is a perpetual revelation—for upon opening it, the will of God may be read with the eye, and be felt by the heart.

Every man, of common sense, may know this: for letters formed into words, and words into sentences, imply that a meaning is couched under, or within them; consequently, in the Divine word, a Divine meaning. As to the actual Divinity of the Word, it is not needful to dwell upon it in this place.

It is very generally supposed by the Old Church, in its various sects, that the first chapter of Genesis is an account of the formation of this world; and hence they call Genesis the "Mosaic account of creation." This is not correct; nor can it *rationally* be supposed that a history of the earth is given in that book.

The first verse of the first chapter states—"In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, let there be light—and there was light." Were we to take this literally, we must suppose God the author of darkness, and emptiness; whereas we are sure, that where he is, no darkness can possibly be. "God is light, and in him is no darkness at all," 1 John i. 5. Whence came it, then?

In the 5th verse of the same 1st chapter, the light is called day, and the darkness night; yet (according to the letter) there was neither sun, moon, nor stars, until the fourth day, verses 16—19. This, therefore, cannot be *literally* true.

In the 27th verse, it is declared that God created man, both male and female—yet in the second chapter it is said "there was not a man to till the ground," verse 5. In the letter, this is plain contradiction, and can only be reconciled by him who has obtained the true meaning, the spiritual sense. The same sense, only, can explain why woman is said to be formed in the second chapter, when the female is said to have been created in the first.

It is generally thought that Eve, or the first woman, ate *naturally*, or with her bodily powers, of the tree of the knowledge of good and evil, gave to her husband of the same fruit, whereof he also eat, and that *thus* they entailed a curse upon the whole human race. On this, religionists have founded the erroneous doctrine of original sin. But that no such effect was produced, and that none such could follow such a natural act, is manifest from the Scriptures. "Not that

which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man, Matt. xv. 11—17, 18, 19, 20. The law of God is as unchangeable as himself; the law then, is the law now. It is a wicked heart, not a foul stomach, which spiritually condemns.

"What mean ye that ye use this proverb concerning the land of Israel, (the Church) saying, the fathers have eaten sour grapes, (original sin) and the children's teeth are set on edge?"

"The soul that sinneth, *it* shall die. The *son shall not* bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon *him*," Ezek. xviii. 2. 20. Hence it is plain, that Adam's sin does not attach to us. Original sin is pervertion of Scripture. Our Lord tells us that the *words* which he speaketh are life.

"It is the spirit that quickeneth; the flesh, (the letter, or nature) profiteth nothing; the words that I speak unto you, they are spirit, and they are life," John vi. 63. Surely no one can apply this literally, for what are written, or printed words, but mere perishable matter! It is that which is *within*, then, which is precious. "For the letter killeth, but *the spirit* giveth life," 2 Corinth. iii. 6. *This*, then, is the spiritual or internal sense acknowledged by the New Jerusalem. A sense, without which, as being both the presence and operation of the Lord Jesus, the church would be but a mere name; or like a deserted ruin. That some cannot understand this sense, we are well assured, because it is purposely guarded from abuse, Dan. xii. 8, 9, 10.; and that many will not seek it, our own experience daily proves.

Do our priests and our teachers understand this sense? If they do, why do they not frame their instructions according to it? Why do they teach us things which our own reading contradicts? And if they do not possess it, can they be angry with us for departing from them, and seeking it elsewhere? "If they speak not according to this word, it is because there is no light in them," Isaiah viii. 20. Jeremiah xiv. 14. The internal sense is designed for all, "*for many be called*, but few chosen," Matt. xx. 16.; *i.e.* as the internal sense teaches, God willeth all men to come to the knowledge of the truth, but only few men obey the call, John i. 7. 11. Matt. xxii. 5.

Had the word of the Lord to meet always with gentle minds, desirous of the instruction of truth, in order to make them better; reception would be easy, and cavilling cease; like the dew on the tender herb, or the gentle showers on the dry ground, information would refresh and invigorate, not contend and refute.

But the happiness of his fellow men in general is too dear an object to lose sight of, because a few Jannes, or Iambres, (2 Timothy, iii. 8.) resist the pleader for God and virtue.

Every man is concerned in the doctrine of correspondences, and has deep cause to rejoice at the revelation of the spiritual sense laid open by it. Who does not hail with joy any new discovery in the sciences of medicine, chymistry, mechanics, navigation, botany, &c.; and how much more cause is there to rejoice at the discovery of the science of sciences, the head of all other!

What can our opponents object to us with justice! Do the friends of the church seek to get rich at the public expense! Who will venture to say so? Do they court fame!—far from it, for they declare the doctrine to belong to God, not to man; and that they are but a little way advanced in it.

They solemnly declare they have no wish but to benefit every one by participating the blessings which they have received by means of the heavenly doctrine of the New Jerusalem.

It is not the part of a lover of truth either to cavil or reject, without examination. Candor lends a patient, open ear, to all men. It is uncandid self-will which condemns without a hearing.

We plead ardently the cause of the New Church—why? Because we are sure (Heb. vi. 19.) it is the cause of Jesus Christ, our Lord. And for what end?—not to *merit* salvation, be assured, but that we may fulfil the royal law, (James, ii. 8.) and thus lead a life of use—the highest active use we know—to link mankind (as far as our abilities reach) in one bond of brotherhood.

Name us fanatics, enthusiasts, madmen, or what you will—only allow us what our country allows a criminal—a patient hearing—and, after that, condemn us, if there be cause. For our parts, we are not willing to pass judgment on the man who will receive no new information. We pity the weakness of him also who takes all his opinions upon trust, from the assertions or authority of another—and as to the wily sophist, we shall pray for light enough to lay open his fallacies.

It is the very nature of truth not to fear; and this lesson is frequently enjoined by our master; (Deut. i. 17. Matt. x. 28.) we shall, therefore, advance under its banner; but shall endeavor to join "the harmlessness of the dove with the wisdom of the serpent." (Matt. x. 16.)

"Ho, *every one that thirsteth*, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price; hear, and your soul shall live," Isaiah, lv. 1. 3.

This invitation is especially directed to the *thirsty*, that is, to him who, sensible of his ignorance, in divine things, ardently wishes for genuine truth, to guide his conduct in life aright. Of what use would it be, indeed, to any other? It would rather prove a curse—for "that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes," Luke xii. 47.

The wine and milk here spoken of is the Science of Correspondences, by which the word of the Lord is written. Again, and again, we invite all to receive it.

Milk, in the spiritual sense, signifies the celestial-spiritual principle of truth, or the combination of goodness with truth; and wine signifies genuine spiritual truth. That these are, both, the gift of God, is manifest; and they are worthy the Divinity to give, for the support and nourishment of the soul; just as natural milk, and natural wine, are fit to cherish and nourish the natural body, and are his gift also.

The effect of these two principles in the soul are, a clear unbiassed judgment, conjoined to a heart of affection, which feels for the woes, and rejoices in the comfort of all mankind.

Is the possession of these things estimable!—do we all possess them! And if we do not, what sound reason can be given that we will not seek for them? Are men so saturated with sin, that they feel no thirst at all for truth? Will nothing but tainted food suit their vitiated palates?

When it is said, come to the *waters*, it means to arrive at general knowledges first, and afterwards, to high and particular ones; for waters signify general truths. Thus in the 36th Psalm, 8th verse—"thou shalt make them drink of the *river* of thy pleasures;" that is, fill their understandings with truths. "And now, what hast thou to do in the way of Egypt, to drink the *waters* of Sihor? or what hast thou to do in the way of Assyria, to drink the *waters* of the river, Jerem. ii. 18. That is to say, why do you employ your life in pursuing false science of the natural man, which is Egypt; and why do you labor by false reasoning, which here is Assyria, to confirm such paltry sciences? How strictly applicable is this Scripture in the present day! for what is the state of natural science!—and by what sort of reasoning is it supported!

But very different will science and reasoning be in the New Church of the Lord, "when the waters issue out from towards the East country, and come down into the desert of our natural minds." "And it shall come to pass, that every thing *that liveth, which moveth*, whithersoever the river shall come, shall live; and there shall be a very great multitude of fish; because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh." Ezek. xlvii. 8, 9. Every one may see that this passage refers to the mind of man. Would the Deity send a prophet to tell us about a river of fish, and their being healed of infirmity! Not so: waters from towards the East country signify truths derived from Love-Divine; these waters, as being truths of the church, will both produce abundance of science of various kinds, expressed by fish, and rectify former as well as present errors, of reason and judgment.

This is still more clear in the Revelations. "And he showed me a pure river of Water of Life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there *the tree of life*, which bear twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." Rev. xxii. 1. 2. No one river can flow, naturally, into every nation of our earth; but truth may. Leaves of the Tree of Life, mean truths of a higher quality than the water. Here it may be observed, that the Tree of Life mentioned also in Genesis as planted in Eden, is in the *spiritual world*.

It is of the utmost consequence to men's salvation that the spiritual sense be acknowledged, inasmuch as heretical opinions are easily drawn from the letter alone, if read under a man's own guidance, or proprium. There is no other security for truth, and for certainty of knowledge, but in this sense, which is immutable. Every sensible man

may perceive that the guarded caution manifested in its concealment under the letter, is out of love and tenderness, lest man should profane it, and thus sink himself into the deepest destruction.

How elegantly we are told, that Adam, (the Church) after the fall, was remitted into his unregenerate state, having violated his integrity by the violation of moral rectitude; for nothing else could then, or can now, disqualify for Eden, Paradise, or heaven: "Therefore Jehovah God sent him forth from the garden Eden to till the ground from whence he was taken. So he cast out the man; and he placed at the East of the garden of Eden, (or Paradise) cherubim, and a flame of a sword, which turned itself to keep the way of the tree of life," Gen. iii. 23, 24. Eden and Paradise are generally held to be synonimous: I have, therefore, considered them so. Nothing can more clearly evidence the internal or spiritual sense than this passage.

If, according to commonly received ideas, the garden of Eden, or Paradise, were placed upon our earth, then there would have been no occasion to send him forth to till the ground, for he was already upon the ground, and if it be said he was sent to till that ground from whence *he* was taken—then it must be admitted that he had been raised up to a better and more perfect place. That he was elevated is certain, and will plainly appear when we show that Eden, or Paradise, was not an earthly habitation. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily, I say unto thee, to-day shalt thou be with me in *Paradise*," Luke xxxiii. 42, 43. Hence it plainly appears, that Eden was spiritual, not natural; and that the loss of virtue and the loss of Paradise, mean one and the same thing. The mind or soul, of a truly virtuous man, possessed of love of God and of his neighbor, is truly in Paradise, whilst his body is upon earth. If such an one should lapse, (see Ezek. xviii. 24.) then he is sent out of the garden Eden to cultivate the rank weeds of his worldly appetites. The Word is express on this head.

"The kingdom of God cometh not with observation: Neither shall they say, Lo here! or Lo there! for behold, the kingdom of God *is within* you," Luke xvii. 20, 21. And if a man loses this which is within, he betakes himself to what is without; for he has nothing else. From an internal man, he becomes an external one. And if God's kingdom be *within man*, then he must *spiritually* possess.

That cherubim are guards is declared, and the purpose is also declared; now if the spiritual sense be life, (It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, *they are spirit*, AND THEY ARE LIFE," John vi. 63.) then it must be plain that the use of cherubim is as a defence to this sense; this guard is necessarily without, as defending what is within; and we know of none other, neither *is* there any other guard, except the external sense of the letter; and an effectual one it is.

The spiritual sense is as much contained in the New Testament as in the Old, for they are one; yet that sense is more opened in the former than in the latter.

"And he said, unto you it is given to know *the mysteries* of the kingdom of God, but to others in parables; that seeing, they might not see; and hearing, they might not understand."

Now the parable is this: "The seed is the Word of God," Luke viii. 10, 11. Not natural or material seed of any kind, surely! and if spiritual, then it is contained *within* the letter, and forms the vivifying principle thereof.

"In the beginning was THE WORD, and the Word was with God, and the Word was God. All things were made by him; and without him, was not any thing made that was made. In him was life, *and the life was the light* of men. And the light shineth in darkness, *and the darkness comprehendeth it not*. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But *as many as received him*, TO THEM gave he power to become the sons of God, even to them that believe on his name; [by a sound moral life, or from the heart] which were born, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD. And the Word was made flesh [spirit was clothed with matter] and dwelt among us," John, i. 1, and following verses.

Here, then, is the full doctrine of the spiritual sense laid open. The most holy Word, the life and light of men, was clothed with a natural body to lead and bless mankind; the twofold sense of the Word, matter and spirit, being thus rendered accessible to human beings.

Who that reads the Bible in the sincere search of truth, with such explanation before him, can deny the spiritual sense! And as to the insincere, it would be loss of time to reason with them.

The very little here offered, is designed to make plain to simple minds our ideas of the internal sense of God's word, and to prove to sober minds that we build upon a rock; God, nature, and right or sound reason, speaking the same language.

A LAYMAN.

OF CHURCH DOCTRINES.

It may, perhaps, tend to silence objectors, and satisfy believers, to contrast the leading tenets of the Apostolic, Protestant, and New-Jerusalem Churches.

APOSTOLIC CHURCH'S IDEA OF GOD.

The Apostles believed that the Father was in the Son, and rendered visible in his human nature, John xiv. 9. "In Jesus Christ dwelleth all the fulness of the Godhead, bodily, Coloss. ii. 9 See also John, chap. i. 1 to 14. John in his first epistle, v. 20, says expressly that Jesus Christ is the true God, and eternal life. And in the first chapter of the Apocalypse he is declared to be the Alpha and Omega, the Almighty. "Hear, O Israel! the Lord our God is ONE Lord," Mark xii. 29.

THE PROTESTANT CHURCH,

Believes there are three persons in the Godhead, one proceeding from the other; having different attributes. The Father being a cre-

ator, the Son a redeemer and intercessor with the Father, and the Holy Ghost a sanctifier, each being distinct in person, as well as attributes. The Father mutable, being capable of wrath as well as mercy. See their books and creeds.

This creed is not to be found in Scripture. See Malachi ii. 6. James i. 17.

The New-Jerusalem Church,

Believes Jesus Christ to be the only God from eternity to eternity, who assumed a body of flesh, John i. 1 to 14, which he has glorified or made divine, in order to descend nearer to man, instruct him, and save him. Thus he is not only God-man, but also man-God. That is to say, he is the eternal Father made manifest by his human nature made divine.

Apostolic Church, as to Faith and Works.

The Apostles taught belief in Jesus Christ, and a life according to the ten commandments of the decalogue. "If thou wilt enter into life, keep the commandments," Matt. xix. 17. "If ye love me, keep my commandments," John xiv. 15. "Ye are my friends, if ye *do* whatsoever I command you," John xv. 14. (Here is an express condition of friendship by works.) "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him," John ii. 3, 4. "But wilt thou know, O vain man, that faith without works is dead," James ii. 20. "Believe on the Lord Jesus and ye shall be saved," Acts xvi. 31. "Do we, then, make void the law through faith? God forbid; yea, we establish the law," Rom. iii. 31.

The Protestant Church, as to Faith and Works,

Believes that man is saved by faith in the imputed merits of Christ, to the faithful believer, without the moral law. It says the moral law is to be kept, but not to procure salvation thereby, lest man should claim merit to himself, and thus rob Christ of his. That salvation is the operation of the Holy Ghost on man, regardless of his merits. Some say, that the call of Christ is to all, as the Arminians; others, that it is only for the elect, who are predestinated, and cannot finally fall, as the Calvinists. See Assembly's catechism, Episcopal thirty-nine articles of religion, in their prayer books, and their writings.

The New-Jerusalem Church, as to Faith and Works,

Believes that no man can be saved without the deeds of the moral law for the sake of Jesus Christ. It believes, that by keeping the law they become citizens of Christ's kingdom, and that this obedience is the very test of love to him. They believe this obedience to be a duty of love, and that after they have done all, they are unprofitable servants. They believe that every man's life and conduct are imputed to him, be they good or bad, and by no means the merits of Christ which are divine, and therefore cannot be imputed to sinful man. Their motto is, "If thou will enter into life, keep the commandments," Matt. xix. 17. Faith and works must go hand in hand.

Apostolic Church, as to the Atonement.

"God was in Christ, *reconciling the world to himself*, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God," 2 Corin. v. 19, 20. "For when enemies, we were reconciled to God by the death of his Son—by whom we have now received the atonement," Romans v. 10, 11. "What shall we say then, shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein. Knowing this, that our old man is crucified with him, (Christ) that the body of sin might be destroyed, that henceforth we should not serve sin," Romans vi. 1 to 7. Hence it appears that atonement meant reconciliation *by means of a new and a holy life*. Accordingly it was commanded men, every where, to repent, so as to have their sins remitted, Acts xxvi. 20. Luke xiii. 3; and dying to sin, means living according to the commandments.

Old Church, as to Atonement.

Atonement means, satisfaction given by Christ, to appease the Father's wrath against mankind for their sins. It is a vicarious sacrifice, presented to the Father by the Son, instead of mankind, who were else doomed to slaughter. Belief in Christ, that he has done this, procures the application of his merits and righteousness, without works of the law. It is free grace.

Let casuists reconcile anger and mercy in the Deity, (contrary passions) with James i. 17. Malachi ii. 6, and many other places.

New-Jerusalem Church, as to Atonement.

God is Love, 1 John iv. 8. Therefore, as being unchangeable, *all* his acts are out of love to man. He has atoned or reconciled his followers by every act, even to the last, the death of the cross. By his blood we are washed and cleansed, not by his natural blood shed upon earth, a thing impossible, but by his goodness and his truth, which means his body and his blood, given to humble penitent souls, for it is goodness of life only with truth of faith, which cleanses the heart. Atonement, then, signifies reconciliation; which on the part of man is effected by repentance and a new life. Will any man say his sins are atoned for without repentance? If he does, he contradicts scripture, which enjoins it. And if repentance produce reconciliation, then is there *something on the part of man*, in the matter of salvation. Imputed merits, alone, were they possible, do not save. Love, to be united, must be reciprocal. An evil man, and a good God, cannot agree.

Baptism in the Apostolic Church.

The application of water in the name of Jesus Christ, signified adoption into Christ's flock, and represented spiritual washing, but did not do away the necessity of repentance from evil works.

OLD CHURCH, AS TO BAPTISM.

It believes the sprinkling of water, or immersion by a minister, to be the very laver of regeneration.

NEW-JERUSALEM CHURCH, AS TO BAPTISM.

Either adults or children may be sprinkled with, or immersed in water, in the name of the Lord Jesus Christ; and this act is a *sign* that the person is admitted into the church, in order to be *afterwards* regenerated by faith and life.

That the New-Jerusalem, named in the Revelations, is a church to be established among men upon this earth, is very clear. "And I, John, saw the holy city, New-Jerusalem, *coming down* from God, *out* of heaven—and I heard a great voice out of heaven saying, behold the tabernacle of God *is with men*, and he will dwell *with them*," Rev. xxi. 2 and 3. *Out of heaven*, cannot mean a state *in* heaven. City, in different parts of the Word, means doctrine; as may hereafter be shown.

All choice is, or ought to be, by judgment, and judgment decides by comparison. Let the reader choose accordingly.

They do greatly err, who suppose either the gospels or the Word of the Old Testament to contain such imperfections as are to be found in some of the epistles. We utterly deny the assertion that *any error* can be detected in the WORD. It is not so with the epistles of Paul; nevertheless, we do not reject them, but carefully preserve them, because in most parts they are instructive. Ecclesiasticus, with other books, are instructive; yet, even the Old Church doth not deem them canonical; they have their Apocrypha.

Were an inquiring member of the New Church desirous of ascertaining the books of the Word of the Lord, he might be readily satisfied. But of what use to prove this to such as will not believe what they now see with their bodily vision? The Pharisees saw the very person of Christ, and heard his teachings, yet they wanted miracles, and even then, they would not be convinced. Enough *is open* to guide the conduct of every man. "They have Moses [the ten commandments] and the prophets, let them hear them, for if they believe not Moses and the prophets, neither will they be persuaded, though one rose from the dead," Luke xvi. 29, 30, 31. In a strange state must that person's mind be, who calls the gospels imperfect!

The epistles of the Apostles were explanatory of the Word, to the church scattered abroad. The word of the Lord is divine, and consequently all-perfect. But the adaptations of instructions to the church, according to persons and capacities, may be seen by any accurate examiner, to bear many marks of human frailty and misconception, and consequently cannot be divine. Paul is very particular in making a distinction between his own conceptions of divine things, and the commands of his Lord. "But to the rest speak I, *not the Lord*," 1 Corinth. vii. 12. And if not the Lord, then it cannot contain the internal sense.

Is it not wonderful, that any man can read the first epistle of John, and yet deny and reject the New-Jerusalem Church!!! L.

TO THE EDITORS.

GENTLEMEN,

In your next number, please to unlock with your Evangelical key, the internal sense of the following passage of Scripture—Zech. 10th chapter, 3d and 4th verses. "Mine anger was kindled against the shepherds, and I punished the goats; for the Lord of Hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle. Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together." Your's, &c.

PAUL.

A TREATISE ON THE NATURE OF INFLUX.

[BY EMANUEL SWEDENBORG.]

(*Continued from page* 347.)

I.

That there are two distinct worlds, the one spiritual, in which are spirits and angels; the other natural, inhabited by the human race.

3. That there is a spiritual world inhabited by spirits and angels, and that of a very different nature and constitution from that we live in here, is a truth much doubted of by many, even in the christian world, and that because no angel has come down from heaven to declare it unto them, and no man, whilst in the body, hath ascended up and seen it. And therefore, that ignorance in this particular may no longer be pretended by such for an excuse of their unbelief; and lest, by a most fatal delusion, they should fall into that species of Atheism which ascribes all to nature, the Lord hath been graciously pleased to give me a view, in spirit, both of the heavenly and hellish kingdoms, so that I can from sight and experience declare, that there are two worlds entirely distinct from each other, the one in which all things are spiritual, and therefore called the spiritual world; the other in which all things are natural, (material) and therefore called the natural world; that spirits and angels live in the world that is accommodated to their condition of existence, as men do in that which is proper to them; and also that every man passes through death from the one to the other, in which he continues to live to all eternity. This declaration concerning both worlds is premised, that the doctrine of influx, now before us, may be opened in its true ground and principle, for the spiritual world influences and actuates the natural world throughout, as well in respect to men as beasts, and is also the principle of vegetation in trees, plants, and all vegetables.

II.

That the spiritual world did exist and does subsist proximately from its own spiritual sun, and the natural world in like manner from its own natural or material sun.

4. That the spiritual world hath its own proper sun, as well as the natural world, is because they are distinct and of very different con-

stitutions, and because each derives its origin proximately from its own sun: now a world in which all things are spiritual, cannot proceed from a sun which is the source of things natural only; for in that case physical influx would take place, which is contrary to the laws and order of creation. That this world did derive its existence from its sun, is also evident from the doctrine of cause and effect, inasmuch as it depends on the sun for its subsistence in the whole and every part of it: now its subsistence indicates the cause of its existence, according to that maxim, "subsistence is continual existence;" consequently, if the sun were annihilated, this world would lapse into a chaos, and that chaos into nothing. That the spiritual world has its own sun distinct from that of our natural world, I can testify, for I have seen it; it appears like a fiery globe as our sun does, nearly of the same magnitude, and at about the same distance from the angels with that of the natural sun from us; but it neither rises nor sets, being stationary in a middle altitude between the zenith and horizon of forty-five degrees: Hence it is, that the angels enjoy perpetual light and a perpetual spring. How does the man of unenlightened reason (whilst a stranger to this truth of a spiritual sun) wander in the mazes of a false philosophy, when he applies himself to consider the deep subject of the creation of the universe, and how apt to fall into that fatal delusion of ascribing it to blind nature? Or if he chances to stumble on this truth, "That Nature takes its birth from the sun," then by a no less dangerous error, to mistake the sun for the author of the creation. Nor will he be better able to understand the nature of spiritual influx, unless he knows the origin of it, for all influx, whether it be spiritual or natural, proceeds from its own proper sun: thus the internal sight of man, which is that of his mind, receives it by way of influx from the spiritual sun, and his external sight, which is that of the body, from the natural sun; and both these influences operate in conjunction, as the soul does with the body. Hence may be judged, what blindness and infatuation of mind they are liable to, who go about to philosophize on these subjects, without knowing even the rudiments of truth, for their minds being furnished with no other ideas than what they borrow from nature and the senses, and consequently void of all spiritual light, they may aptly be compared to bats, which flutter about in the dusk of the evening, without any distinct view of the objects before them: Nor is their infatuation less than their blindness, for judging of spiritual things by a false measure, they bewilder themselves and others with their vain reasonings, and so are lost in the labyrinths of error.

III.

That the sun of the Spiritual World is in its Essence pure Love, proceeding from Jehovah God, who is in the midst thereof.

5. Spiritual things can only proceed from love as their root, and love from no other source than Jehovah God, who is love itself; and therefore the sun of the spiritual world, whence all spiritual things issue as from their fountain, is pure Love, originating in God, who is in the midst thereof: this sun is not God, but an emanation from God, and may be considered as the proximate sphere of his glory issuing from himself, and raying forth his Divine influence to the circumference of creation. By the instrumentality of this sun Jehovah God

created the universe, by which we understand, in a complex sense, all the worlds, which are as many in number as the stars in the expanse of the material heavens. That the work of creation was performed by the means or instrumentality of that sun, which in its essence is pure love, and so by the omnipotent Jehovah, is because Love is the very essence [*esse*] of life, and wisdom is the form [*existere*] of life from the essence, and by love through wisdom all things were created, as it is declared by John, chap. i. 1, 3, 10.: "The word was with God, and God was the word; all things were made by him, and without him was not any thing made that was made; and the world was made by him." By word, here, is meant divine truth, or divine wisdom; and accordingly, it is called "The true light, which lighteth every man that cometh into the world," this being the office of the divine wisdom by means of divine truth. They who deduce the origin of the worlds from any other cause than that of divine love by the operation of divine wisdom, are under the like delusion with persons in a delirium, who mistake the shadowy images of a wild, irregular fancy, for real substances: no, there cannot be any other origin assigned to the stupendous, harmonizing work of universal creation, as he may readily perceive who knows how to trace back effects to their ultimate or first cause. As God is one, so there is one spiritual sun, whose essence is pure love; and as that which has its essence and existence in and immediately from God, comes not under the predicament of extension and space, so having no relation to space, though every where in it, it is not comprehended or limited by space:* thus divine love is alike present in the centre and circumference of the universe. Even common reason has some faint notion how the Deity fills all things by his presence, and upholds them in their office and rank of creation *by the word of his power;* but how much clearer are its conceptions of this truth, when it has attained to any competent knowledge of the true nature of divine love, and in a sort to apprehend how in conjunction with divine wisdom it intends the ends, uses, and good of the whole? How, by its influx into the same wisdom, it provides and directs the fit causes and means leading thereto, and by its operation through wisdom produces the effects which give accomplishment to the whole?

(*To be continued.*)

* This may in a measure be understood by the operations of the human mind, as also by our ideas of wisdom, goodness, joy, peace, &c. which bear no relation to distance or space. However, let it be noted, that though space or place cannot be predicated of the spiritual world, yet the author throughout his works asserts, from his own experience, that there also is the same *appearance* of both as here, and even a much greater variety of sensible objects, for that spirits and angels, being clothed with spiritual bodies, have their sensations as well as we, and those far more delicate.

AN ACCOUNT OF INFANTS, OR LITTLE CHILDREN, IN HEAVEN.

[BY BARON SWEDENBORG.]

(Continued from page 362, and concluded.)

I have conversed with the angels concerning infants, and asked them, if they were pure from all evil, seeing they had not committed actual evil like adults; to which they answered, that they were in evil as well as the latter; nay, that of themselves they were nothing but evil;* but were kept from evil, like as were the angels, and preserved in good by the Lord, and that in a way so little perceived by them, that it appeared to them as if they were good of themselves; and therefore all infants, after they are grown up in heaven, in order to cure them of such a false conceit of themselves, as though they possessed any good but from the Lord, are sometimes left to their own hereditary evils for a while, to convince them of the truth of the matter. One such, who was a certain king's son, and had died an infant, but was grown up in heaven, had conceived the foregoing erroneous opinion, and was therefore suffered to be possessed of his own hereditary innate evils; upon which I perceived from his sphere that he was of an imperious mind, and made light of adultery, having inherited these propensities from his parents: but after seeing what he was by nature, and being humbled at the sight, he was received again into the society of angels to which he belonged. No one suffers punishment in the other world merely for hereditary evil, as that was not contracted by his own fault, but only for that actual evil which proceeded from himself; and consequently only for so much of hereditary evil as he adopted and appropriated to himself by his own will and deed: nor are infants, when grown up to adults in heaven, consigned for a time to their proper natural state of hereditary evil, merely for the sake of punishment, but in order to their conviction, that of themselves they are only evil, and therefore delivered from hell, which belongs to an evil nature, by the mere mercy of the Lord; consequently, that their heavenly inheritance is from his free gift, and not from any merit in themselves; and therefore they have nothing to glory in, or whereof to esteem themselves above others, on account of any self-assumed good; for that in so doing, they would as much transgress the law of mutual love, as the true doctrine of faith.

Oft times when companies of little children have been with me, and their speech sounded in a soft confused manner, as not having yet attained to speak in concert as when grown up, I observed, with something of surprise, that certain spirits present could not refrain from

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* All men, without exception, are by nature born to all kinds of evil, so that as to their proper selves, they are nothing but evil; and therefore man must be born again, that is, regenerated. The hereditary evil in man is a propensity to love himself more than God, and this world more than heaven, and to esteem his neighbor as nothing in comparison of himself, or only for himself, so that he may be said to be love of self and of the world in the very abstract. This prevailing love of self and of the world is the root of all evil.

nrging them to speak in another manner, on which the infant chorus showed a repugnance, denoting something like resentment, saying, when given them to speak, *that it should not be so*. This I have often perceived, and was told, that it was for their trial, and to accustom them to resist any temptation to what is false or evil, as also not to suffer themselves to be compelled to think, speak, or act, by direction from any other than the Lord only.

Thus much may serve to show in what manner infants are educated in heaven, that so through the knowledge of truth, and the wisdom of good, they may be qualified for the angelical life, consisting in that love to the Lord, and one another, which has its ground in innocence: but how contrary is the education of children with many on earth! To give only the following instance: As I was one day walking in the street of a certain great city, I saw some boys fighting, which presently drew a great crowd round them, which seemed much pleased with the sight; and I was told, that the parents of the young warriors were among them, encouraging their sons to the combat: certain good spirits and angels then present with me saw all that passed, through my eyes, and were affected, even to horror, at the sight, more especially at the encouragement given to the fray by the parents; saying, that all such ways of inciting children to hatred and revenge, tended to extinguish in them all mutual love and innocence implanted in them by the Lord; consequently, that they did all in their power to disqualify their own children for heaven, where all is love. May such parents as wish well to their children take warning thereby.*

And here for a word concerning the difference between those who die in their infant state, and those who die adults. Now the latter have in this life acquired a ground or plane which they take with them to the other world, and which consists of their memory and prevailing natural affection; this remains fixed, and though quiescent after death as to any activity, yet it serves as an ultimate ground or basis to the thoughts; and hence it follows, that according to the quality of this ground or plane, and the correspondence of the rational part therewith, so is the man after death. But such as die infants have no such plane, but one that is natural-spiritual, as not having contracted any impurity from this material world and earthly body, and therefore not being infected with the like gross affections and cogitations, but having imbibed all they have from heavenly influence. Besides, infants know nothing of their having been born in this world, but look upon themselves as natives of heaven, being ignorant of every other kind of nativity than what is spiritual, and effected by knowledges of good and truth, and that understanding and wisdom from which man is only

* The city here alluded to, in all probability, is London. It is much to be lamented, that that *rage for boxing*, which so much prevails in the present day, and is disgraceful to a civilized country, should be encouraged by those who ought to set a better example. But it is in vain, perhaps, to expect a reform, even in this particular, until parents begin to train their children to love and esteem each other, and instead of filling their little breasts with the fire of hell, endeavor to insinuate the heavenly affections of mutual love. *Lond. editor.*

properly denominated man; and as these are only from the Lord, so it is their belief, and their rejoicing therein, that they are the Lord's. But notwithstanding this, the condition of men who have had their time in this world, may be equally perfect with that of infants in the next, if they put away from them their corporeal and earthly affections, which are the love of self and of the world, and in the room thereof become receptive of spiritual loves.

EXPLANATION OF EXODUS XXI.

(*In continuation from page* 365.)

"If his Lord shall give him a woman"—that hereby is signified good from the spiritual principle adjoined to truth when in combat, appears from the signification of lord, as here denoting the spiritual principle, for by lord is here meant some one of the sons of Israel, and by the sons of Israel are signified those who are true men of the spiritual church, that is, who do good from the affection which is of love, or what is the same thing, from charity; consequently, by the same, in the abstract sense, are signified spiritual truths and goods; hence it is, that by lord is here signified the spiritual principle; and from the signification of giving a woman to him, as denoting to adjoin good to truth: for to give, when it is said of a woman, is to adjoin, and the man-servant is he who is in the truth of doctrine, and not in correspondent good, and the woman is delight, but in this case good, because it is given, that is, adjoined by the spiritual principle, for all that is called good which comes from a spiritual principle, inasmuch as the spiritual principle itself is the good of charity; the reason why it denotes in combat is, because it is said, if his lord shall give him a woman, that after service the woman should be the lord's; hence it is evident, that the woman was the man-servant's when in service, and not afterwards; thus, when in combat, and not after combat, for by the service of six years, is signified labor and combat. Who cannot see that in this statute there is an arcanum, which cannot be known but to whom it hath been revealed; for it appears in the external form as contrary to divine justice, that a woman given to a man-servant should remain the lord's, when he went forth from service, when yet the woman ought to be [the property] of her own man [*vir*] for ever. Of this description are several other things, which were commanded by Jehovah to the sons of Israel, as that they should ask of the Egyptians vessels of gold and silver, and raiment, and should thus spoil them, besides other things of a similar nature, of which we shall speak in their proper places. But those things, although in the external form, as was said, they appear contrary to divine justice, are still not so, for they flow from the laws of divine order in the heavens, which laws are the veriest laws of justice; but those laws are not manifested, unless they be unfolded from the sense of the letter by the internal sense. The law, from which this statute flows, is, that spiritual good cannot be conjoined to those who are in the externals of the church from infancy, but only adjoined so

long as they are in combat, and that after combat it recedes. To show more plainly how the case herein is, for it is an arcanum, it may be expedient briefly to explain it. They who from infancy have thought little about life eternal, thus about the salvation of their soul, regarding principally worldly life and its prosperity, and have still lived a good moral life, and have also believed the truths of the doctrine of their own church, when they come to more adult age, cannot be reformed otherwise than by the adjunction of spiritual good, when they are in combat, nevertheless they do not retain that good, but only confirm by it the truths of their own doctrine. The reason why they are of this character is, because in their past life they have indulged worldly loves, and when those loves are rooted in, they do not suffer spiritual good to be conjoined to truth, for they are altogether repugnant to this good, nevertheless spiritual good may occupy the thought, when those loves cease, as is the case when they are in anxiety, in misfortunes, in bodily distempers, and the like, on which occasions the affection of doing good from a principle of charity flows in, but this affection serves only for confirming and rooting in deeper the truths of doctrine, but it cannot be conjoined to truth; the reason is, because that affection of charity flowing in, fills only the intellectual-principle of the mind, but doth not enter into its will-principle, and what doth not enter into the will-principle, this is not appropriated, thus is not conjoined, for the conjunction of good and truth with man is effected when truth enters the will, consequently, when man willeth it, and from willing doeth it, in this case truth first becomes good, or what is the same thing, faith becomes charity. This effect cannot have place with those who, from infancy, have indulged the loves of the world, and yet are in the truth of the doctrine of their own church, for their will-principle is possessed by those loves, which loves are altogether in the opposite, and reject spiritual good; they admit it only into the intellectual principle of the mind, that is, into the thought, when those loves are asleep, which is the case, as was said above, in a state of bodily distemper, or of misfortune, or in anxiety, consequently in labor, and in some combat. This is the arcanum which lies stored up in this statute; and whereas this statute was thus representative of the law of divine order concerning those who are in the truth of doctrine and not in correspondent good, therefore in the representative church it was agreeable to divine justice, even in the external form.

"And she bear him sons and daughters"—that hereby are signified truths and goods hence derived, appears from the signification of sons, as denoting truths; and from the signification of daughters, as denoting goods; that they are truths and goods derived, is evident, since by the woman, who is the mother from whom they are born, is signified spiritual good, and by nativities are signified derivations in the internal sense.

"The woman and her births shall be for his lord"—that hereby is signified that good adjoined to truth by the spiritual principle with the truths and goods thence derived shall not be appropriated to truth, appears from the signification of the woman, as denoting spiritual good adjoined to truth when in combat; and from the signification of births, as denoting derived truths and goods, see just above; and

from the signification of being for his lord, as denoting that they shall belong to the spiritual principle in which they originate, and not to truth, for Lord is the spiritual principle, and man-servant is truth without correspondent good, consequently it denotes that they shall not be appropriated to this truth; for by man [*vir*] and woman, in the internal sense, is signified the conjunction of truth and good, for marriage in the earths represents the heavenly marriage, which is of good and truth, and also conjugial love corresponds to that marriage; but between a man-servant and a woman given by his lord there is not marriage, but copulation as of a concubine with a man, [*vir*] which copulation doth not correspond to heavenly marriage, wherefore also it is dissolved when the man-servant goeth forth, for in this case the woman with the births becomes the lord's. The reason why such copulation hath place is, because the truth, which is represented by a man-servant, is in the external man; and the good, which is represented by the woman, is in the internal; and the good of the internal man cannot be conjoined with the truth of the external, unless conjunction hath been before effected in the internal; this cannot be done, because a man-servant represents a mere external man who hath not correspondent good, and to whom it cannot be appropriated. That the good of the internal man cannot be conjoined with the truth of the external, unless conjunction hath been first effected in the internal, is manifest, for regeneration is the conjunction of good and truth.

(To be continued.)

DICTIONARY OF CORRESPONDENCES.

(*In continuation from page* 360.)

AR of Moab (Isaiah xvi.) signifies the doctrine of those who are in truths from the natural man.

ARABIA, signifies spiritual good; also, those of the Gentiles who are in simple truth. In Jeremiah xlix. 28, those who pervert the knowledges of good. See *Kedar*.

ARAM, or *Syria*, signifies the knowledges of good and of truth; and, in the opposite sense, the knowledges of good perverted.

ARARAT. The mountain of *Ararat* denotes the light of a regenerate person; that is, the first light after temptation, [the flood] and is consequently obscure.

ARCHER. A member of the spiritual church was, of old, so called, because he defends himself by truths, and disputes about them.

ARISE. To be elevated from a state of evil, to a state of good.

ARK. The ark (Gen. 8.) signifies the man of the *Ancient Church* who was to be regenerated; and, also, his state before regeneration. By its going forward on the face of the waters, were represented combats and temptations. By its resting is signified regeneration.

ARK of the Covenant. The inmost heaven; in a supreme sense, the Lord, consequently divine good; and, by reason of the decalogue

therein contained, was the most holy thing of the church. Its removal, by David, from Kirjath-jearim to Jerusalem, (2 Sam. vi.) signifies the progression of the church among men, from its ultimates, to its inmost principles.

ARM of Jehovah, signifies the humanity which he assumed. *Arms and hands*, signify power; the right hand, superior power. *Arms and Feet*, in Dan. x. 6, signify the exterior things of the WORD, which are its literal sense.

ARMAGEDDON. A state and desire of mind to wage war under the influence of falsified truths, arising from the love of eminence and universal dominion.

ARMIES, in the WORD, mean the truths and goods of the church, also, in an opposite sense, the falses and evils thereof. *Arms*, such things as belong to spiritual warfare.

ARPHAXAD, in Genesis x. 24, signifies science.

ARRANGE. (to) When spiritual good begins to act as principal in the natural mind, it then *arranges* into order the truths which are there.

ARROW. Polished arrow denotes spiritual truths. *See Quiver*.

ARROW and Bow. Arrow is the false, destroying truth; Bow is the doctrine of the false.

ARTIFICER. Every kind of device in the world corresponds with such things as belong to angelic wisdom.

ASENATH. "And gave him Asenath, the daughter of Potipher the priest of On, for a woman, (Gen. 41, 45.) That hereby is signified the quality of the marriage of truth with good and of good with truth, appears from the signification of giving for a woman, as denoting marriage; the reason why it is the marriage of good with truth and of truth with good, is, because no other is meant by marriages in the spiritual sense, and hence no other by marriages in the Word. By the daughter of the priest of On is signified the truth of good, for daughter is the affection of truth, and priest is good, but Joseph is the good of truth in which is the divine, (being or principle) which is the same with the celestial of the spiritual, (principle) hence it is evident, that the marriage of truth with good and of good with truth is signified. The quality of this marriage is what is signified, but this quality cannot be further expounded, because the quality which the Lord had in the world, cannot be comprehended, not even by the angels; only some shadowy idea may be formed concerning it from such things as are in heaven, as from the grand man, and from the celestial of the spiritual principle which is therein by virtue of the influx of the Lord's divine, (principle) nevertheless, this idea is but a thick shade compared with the light itself, for it is most common, (or general) thus scarce any thing respectively.

ASER, in a supreme sense, signifies eternity; in a spiritual sense, eternal beatitude; and in a natural sense, the affection of goodness and truth. Also, the love of being useful, which is called mutual love.

ASHAMED, signifies to be in evil.

ASHER, signifies reasonings. *Asher and Manassah*, mentioned together, signifies the internal and corresponding external.

ASHES, signifies what is condemned; *(damnatum)* because *fire*, from which they are derived, signifies infernal love. *Ashes of the Furnace*, (Exod. ix. 8.) signifies the falses of lusts.

ASHTEROTH, Karnaim, and Shaveh Kiriathaim, (Gen. xiv. 5.) signifies the hells of such who were in persuasions of the false, and whom the Lord conquered in his childhood.

ASIA, (Rev. i. 4.) signifies those who from the Word are in the light of truth.

ASK, (to) (Gen. xliii. 7.) denotes to perceive another's thought, because in heaven there is a communication of all thoughts, insomuch that no one hath any need to ask another what he thinks; hence it is, that to ask signifies to perceive another's thought; for the quality of any thing on earth, in the internal sense, is its quality in heaven.

ASKENAS, (Jer. 51. 27.) denotes idolatrous worship, or external worship separate from internal.

ASLEEP. (Matt. viii. 23—26.) When the man of the church is in a natural state, and not yet in a spiritual state, natural affections, which are various cupidities arising from the loves of self and of the world, rise up and cause various emotions of the mind; (which is signified by the tempest on the sea) in this state the Lord appears as absent, and this apparent absence is signified by that *the Lord was asleep in the ship*.

ASPS. (Deut. xxxii. 33.) Dragons and asps signify the sensual principles which are the ultimate of the natural man full of abominable evils and their confirming falses.

ASS, Natural truth. The scientific principle in particular. A she-ass, the affection of natural truth. Son of a she-ass denotes rational truth. By wild ass is meant truth separated from good. Ass and the foal of an ass, (Luke xix. 28. 41.) signifies the natural man as to good and truth.

ASSES, truths of good of the inferior or external order. An he-ass, natural exterior truth. Wild asses signify rational truths. *Asses and Camels*. Asses signify the things relating to the self-intelligence of the sensual man; and camels, the things of self-intelligence in the natural man.

ASSYRIA, (the king of) (Is. vii. 11. 14.) represented the external or natural principle of the church. *Assyria*, (the kings of) (Isa. viii. 7, 8.) signify phantasies, principles of what is false, originating therein, which desolate man.

ASTONISHMENT and BLINDNESS. (Zech. xii. 4.) Astonishment is predicated of the understanding when there is no perception of good; and *Blindness*, when there is no perception of truth therein.

ATONEMENTS, (Exod. xxviii. 36.) are the receptions of the good of love and faith from the Lord, after the removal of evils, and thence of falses.

ATTRACTION. It is according to divine order, that where there is attraction, there ought to be impulsion: for attraction without impulsion cannot be given; therefore, it is according to divine order, that with man also, there is impulsion, which although it is in him from the Lord, nevertheless, it appears as if it were from man, and the appearance causes that it may be as it were of man. That impulsion, as if from man, corresponding to the attraction from the Lord,

is acknowledgment, thus reception from acknowledgment and confession of the Lord, and from a life according to the Lord's commandment: this will be free on the part of man and of his life; but nevertheless, man should acknowledge, that this also is from the Lord, although from the obscure (principle) of perception, in which man is, he doth not sensibly perceive it any otherwise, than *as if it were* from himself.

AVARICE (in) there is not only the love of the world, but also self-love, and indeed the most filthy self love. The Jewish nation hath been in such avarice from the beginning.

AVEN (the high places of) signify principal falses, and thence ratiocinations, which are from those who are in that worship which, considered in itself, is interior idolatry; for they who are in evil of life and in falses of doctrine, worship themselves and the world.

AVENGED, Seventy and Seven-fold, (Gen. iv. 24.) signifies the complete extinction of both faith and charity, whence cometh damnation, signified by *slaying a man and a little child.*

AVIMS (the) who were expelled by the Caphtorites, (Deut. ii. 23.) signify falses and evils which infest the regenerate man.

AUGUSTINE CONFESSION especially approves this worship, that Christ, as to his human nature, is to be invoked.

AWAKE (to) (Gen. xli. 4.) denotes a state of illustration.

AXE. (an) (Jer. x. 3.) The work of the hands of the workman with the *axe*, signify that which is from man's proprium and from his proper intelligence.

AXIS. The sphere of divine good is in the midst like an *axis.*

AZAL, (Zech. xiv. 5.) signifies separation and liberation; here, separation from the falses of evil.

AZZAH, (Gen. x. 19.) signify those things which are revealed concerning charity.

(*To be continued.*)

AGRICULTURE, No. X.

MANURES.

A very general defect in our husbandry is in the want of proper attention to manures: but as land is rising in value, this evil is finding its remedy, and particularly on those farms where a bad system has prevailed for so many years, as to have in a great measure exhausted the original fertility of the soil. They are now in a progressive state of improvement, from more attention being given to manures, and the introduction of clover.

The barn-yard manure was for many years the only resource of our farmers, and this was generally very badly managed; being seldom made into compost, or even heaped up, till within a few days of its being applied to grain or spread on grass.

Lime has been much used in Pennsylvania, and we believe with considerable effect; but it has not been applied, as far as we have observed, in any other part of the union.

Gypsum is now the great fructifier of our fields. From two to four bushels of this is an ample dressing for an acre of clover. It is pulverised and scattered over the fields in the spring. One bushel will ensure a good crop of Indian corn; and two or three never fail to improve flax, potatoes, pease, and buckwheat. The practice of wetting the seed oats, and sifting gypsum over it, is now becoming very general, from its evident utility. This is so unfailing a manure upon all dry grounds, whatever be the nature of the soil, (if beyond the influence of the sea air) that many thousand tons are annually imported, and many mills erected in every neighborhood for the breaking and grinding it. The common price per bushel is about half a dollar. Though much gypsum is found in the state of New-York, of very good quality, yet as it lies at some distance from the Mohawk river, the nearest navigable water, it is found cheaper to procure it from Nova-Scotia or France. In the vicinity of the sea, soaper's ashes, or wood ashes undrawn, is the most invigorating manure. These ashes are carried 160 miles down Hudson river, from the potash works, to be sold to farmers on the sea coast; it being found so much more useful to them than to those at a distance from the sea, as to induce the first to purchase vessel loads subject to this heavy portage; while farmers in the vicinity of the potash works, hardly think it worth the expense of riding out: This curious fact merits the attention of the chemist. Many of our bog meadows afford shell marl, which has of late years been much used. Clay marl is very common, but not used on account of the expense of carrying out.

As the greater part of our farms are of moderate size, so the capital of the farmer is generally proportioned to this circumstance. Most of our farmers cultivate their farms with their own hands, aided by their sons when of proper age to be serviceable. Women labor in harvest, and in haying, and in planting corn, before they are mothers, but very seldom afterwards; the care of their children, and their domestic concerns, occupy their time after this period. To this circumstance we are probably indebted for the number of healthy and robust children with which every farm house abounds; and from this, too, may be inferred the general ease and competence that prevail among our husbandmen. Without these, in a country where hands are scarce, and labor dear, that of women would not otherwise be dispensed with.

As the whole work of the farm, except in haying or harvest, is generally carried on by the farmer and his sons, an American cultivator has the address to supply all his wants. He can mend his plough, erect his walls, thrash his corn, handle his axe, his hoe, his scythe, his saw, break a colt, or drive a team, with equal address; being habituated from early life to rely upon himself, he acquires a skill in every branch of his profession, which is unknown in countries where labor is more divided. The division of labor is doubtless useful in manufactories, but very inconvenient in husbandry, particularly where the people are thinly settled. Much time would be lost in sending for a carpenter to mend a plough, or do any other job, the want of which stops the business of the farm. An American cultivator, who is always provided with the necessary tools, and knows how to handle them, can often dispatch in an hour, what otherwise, probably, the

distance, absence, or occupation of the carpenter, would delay a week.

After giving this rapid sketch of American agriculture, it may be expected that we should enter into more minute details; but this would lead us into great length, without affording much that would either instruct or entertain; because our agriculture differs little from that of Europe, except in the circumstances mentioned. We prefer exerting our labor upon a large field, to employing the same labor on a small one; deviating, however, from this rule, in the vicinity of towns, and on navigable waters, where the price of land enters more highly into the farming capital. The American farmer considers labor and land as a compound stock, and endeavors, by the bringing more of the one, or of the other into use, according to circumstances, to draw the best interest from both. That he will do this judiciously, might be inferred *a priori*, from his being uncontrolled in his operations; being bound by no strict leases with covenants adapted to the whim or the interest of a landlord, to prefer one mode of farming to another; from his being at least as well educated as cultivators of the earth are in any other part of the world; from his having all the motives to industry that liberty, luxury, civilization, and free commerce can give him; from his being a member of a community, in which he is associated with the natives of every part of Europe. Some of his neighbors are from Ireland, others from Britain, France, Holland, Germany, Switzerland, &c. all bringing something of their manners, and their modes of agriculture with them; all contributing to eradicate those prejudices, which people who never converse with strangers imbibe and obstinately retain, thereby obstructing every improvement in agriculture, till time forces conviction upon them. This is the common complaint of writers upon agriculture in every country. In America the reverse is the case. They have been taught to believe by foreign nations, and these boastful strangers, (even those that quit Europe for America) that it is inferior in all things; that the land of their ancestors possesses a thousand advantages which the American is eager to learn and copy. If they reject what may be recommended, it is not from prejudice, but from conviction of its inutility. In such a country, it is utterly impossible, agriculture being the basis of their commerce, and the great employment of the people, that it should not be judiciously carried on, and more advantageously, than in any other that does not possess superior moral and physical advantages. Let us see whether any such country exists; if not, we need then be no longer at a loss to say why the American farmer is able to transport his grain to England, subject to the expense of freight, insurance, and the mercantile profit, and yet undersell the British cultivator.

To run a parallel between the United States and all Europe, would lead to an investigation not only of the agriculture, but of the habits, manners, governments, of all the nations, climates, and soils, that it possesses—a work of too much time, and too great length to find place here; but as Britain certainly enjoys more advantages, civil and political, than any other nation in Europe, and has carried agriculture, in all its branches, to a higher degree of perfection, it will suffice to compare the advantages and disadvantages that the cultivators experience in Britain and the United States.

In both countries property is free from invasion, both enjoy equal civil rights; but in the United States, the cultivator is the proprietor of the soil, or if a tenant, generally holds his land by a perpetual lease, or a lease for lives; which is the common tenure, by which the tenants, of the few great landed estates that still subsist in the United States, hold.

In Britain not one thousandth part of the cultivators hold their land in fee, and very few by long leases; their improvements, then, are made under great disadvantages; and as they must ultimately be lost to them, their value must be deducted from their profits. In the United States, improvements descend to the children of the cultivator.

In England a tythe is taken of the produce; a tenth part of every man's improvement is there made, not for himself, but for the church; and the interest of religion is but little promoted, by the invidious light in which this places the clergy, and the perpetual disputes to which it gives birth. In some few of these states, the ministers of religion are supported by a general tax, but in most of them, by voluntary donations. Thus none are maintained, who do not perform the duties of their station, and whose conduct is not such as to meet the approbation of those they instruct.

The legislators in the United States are chosen by the cultivators; and nine tenths of them are selected from their order. It is impossible then, that any law should pass subversive of their interests.

Their commerce of export is unrestrained, and not, as in Britain, made subservient to their manufactures.

The taxes, which weigh so heavily upon the agriculture of Britain, are hardly felt here; and as ours are laid chiefly upon luxuries, the farmer, whose circumstances require it, may, by living within himself, totally avoid them, or reduce them to a very trifling object.

The price of labor, which is supposed to be a tax upon our agriculture, is in fact a premium, where the farmer cultivates his own farm; because the profit of his labor is added to that of his land.

In point of intelligence, it is presumed, that the British agriculturist enjoys no superiority over the American. The motives for education are greater in the United States; because, from the equality of rights, every man knows that his son may aspire to the highest honors. Education therefore is more attended to, both by the members of the community, and the government, in the United States, than in Britain. The form too of the town, county, and state, administrations, which are wholly in the hands of farmers, occasion such a constant intercourse between them, as must doubtless conduce to their instruction; we have already mentioned the causes which render the prejudices that obstruct agriculture, less prevalent in the United States, than in any other part of the world.

What moral or political advantages then do the farmers of Britain enjoy which are not at least equalled by those of America? If none, why should we suppose our agriculture worse conducted than the agriculture of that country with a reference to the interest of the farmer; which he certainly is left more at liberty to consult here, than in any other part of the world?

This subject will be continued in our next.

ESSAY ON THE ART OF COMPOSITION.

The art of composition and the study of language have been much more generally attended to lately, than they formerly used to be. The precision, perspicuity, and nervous elegance which are required in the present age, were unknown to our predecessors in the regions of literature: and it is a curious speculation to trace how much of philosophy and metaphysical research depend on the specific adoption of phrases.

It has been often objected to the study of languages, that it is a search after words rather than ideas; but words are simply the signs of ideas, and are, in fact, the only means by which their originals can be conveyed. When we perceive the use of etymology in fixing the precise signification of words, we must allow that the study of various languages is not without its use; though we cannot deny, that even in our own, accurately considered, there are yet many unexplored mines of wealth, that every day refine and harmonize the English tongue: this the numerous publications of the age sufficiently attest, very few of which are now deficient in those graces of style which formerly were very rarely to be met with.

The abstract science of universal grammar is, perhaps, one of the most abstruse studies that can be pointed out. To reduce the principles of all languages to a few leading rules—to point out wherein vernacular idioms differ, and wherein they agree—to discriminate between the nice shades of almost synonimous expressions—to lead the way to nervous precision, judicious arrangement, and all the various beauties of composition, demand a mind at once comprehensive and intelligent, an attention unwearied and acute, and a judgment well regulated and refined. Yet, when we observe the variety of opinions in the world on points which seem calculated to draw all thinking minds to one centre, we cannot help imagining such diversity to arise from a want of precision in terms, and to fancy that a perfect universal grammarian would be the best peace-maker in all the regions of philosophy! Far then be it from the candid and liberal mind to despise the researches of the grammarian or the etymologist; nor let the still humbler critic, who confines himself to the simple investigation of those beauties, of which the more scientific philologists point out the causes, be thought to labor in an ungrateful soil. Every one who adds a portion, however small, to the beauty of writing, adds, at least, an equal quota to the allurements of literature; and he who developes the causes and principles of such beauty, and enables others to detect the hidden, yet attractive charms of arrangement and composition, opens to those who would, otherwise, be mere common readers, a new source of pleasure and amusement.

It has been remarked, that the nearer a language approaches to perfection, the fewer perfectly synonymous terms it possesses. The refinement, which gradually improves every object, gives to every word a slight tinge of meaning, which its nearest synonyme cannot supply; and it is by attention to these delicate variations, that language has acquired the degree of refinement which at present adorns it: and of all the beauties which the delicacy (some call it fastidious-

ness) of the present age has taught us to admire, none can, perhaps, more obviously tend to the real improvement of language than precision in terms.

It is always with something like disappointment and mortification that the thinking reader meets with ill-chosen words in writers otherwise elegant and correct; and there are few mistakes of the kind which strike with greater disgust, than where a term, which derives from a philosophical root, is applied in an improper manner. The word *palpable*, for instance, is often misused in lieu of *evident*, *apparent*, &c. and nothing can grate more harshly on the ear. It would be nearly as accurate to talk of hearing a smell, or smelling a sound, as to convey the idea of feeling (that is, touching) an appearance. *Palpable* so decidedly applies to the objects that are perceptible to the touch, that, when thus misused, it recals Mrs. Slipslop to the reader, or hearer's mind!

I mean not to remark on those colloquial barbarisms, which often disgrace the conversation of many persons who would write, at least, tolerable grammar; yet a very slight degree of attention might prevent such faults, without giving the least appearance of pedantry: but my present intention is to observe on a few of the leading features of written language, in order to enable some readers to peruse a well-composed book with greater relish, and some writers to pay attention to circumstances which at present they disregard as trivial.

There ought to be a general character of wholeness in every composition, to which all inferior parts ought to tend. Every species of writing has its peculiar and characteristic beauties, and it is necessary to avoid, as a fault, those which belong to another class. The steady didactic style of argumentative writing is disgraced, not adorned, by the brilliancy of imagination, or by the pathetic appeals to the feelings, which are of infinite advantage to some species of narrative. The page of history requires a clear and luminous style, neither involved in intricacy, nor tricked out in metaphor. The stronger passions may be allowed to employ figurative language, because the common tone of conversation is not sufficiently energetic to display their force; but the true pathos is founded on simplicity. In this manner each style of writing has its own appropriate beauties, which cease to be such when forced into the service of other branches; and many thoughts and expressions, in themselves admirable, lose all their merit, and even become faults, when placed where they have no right to be found.

There are, however, beauties which belong equally to every style of writing, among which perspicuity holds a distinguished place. That book can never be well written which requires each page to be read over a *second* time with additional care, and which yet leaves no impression on the mind even after a *third* reading. There may, indeed, be periods when the mind is less disposed to receive the aliment offered to it; but then, though it refuses, it refuses with caution and without disgust, which is not the case when the involutions of language cause the repetition. Perspicuity relates both to arrangement and style, and in both conduces to imprint the subject on the mind, and to annex to it clearer and more luminous ideas. Perspicuity of arrangement can rarely be obtained by a rapid writer, since it often requires the situa-

tion of whole paragraphs to be changed; but then, when it has been sufficiently attended to, every part of the work reflects lustre on the rest—the chain of reasoning is clearly perceived, the scope of the subject readily retained, and the particular arguments impressively remembered. All these advantages are assisted and embellished when perspicuity extends also to style, which demands a strict attention to grammatical construction, and the specific meaning of words. To attain this distinguished perspicuity, it is not only necessary that the common rules of grammar should not be violated, nor the principles of syntax disregarded; but that all the niceties of construction should be punctiliously attended to, as they conduce even more to perspicuity than they do to elegance.

Among the most common and most unobserved faults, though it be one which greatly involves the meaning of all writers, is the mistaking the active and the passive states, both in nouns and verbs, and the mingling of the two in the different members of a sentence. Not to go far for an example, the word *perspicuity* is not unfrequently confounded with *perspicacity*; the former being the passive, the latter the active noun. We meet with too numerous examples of mingling passive and active construction in the different members of a sentence in the very best writers. We will offer some lights to those who wish to investigate the subject more curiously.

Another beauty, which may be universally adopted, is the use of nervous or energetic expressions; the figure *Metonymy*, judiciously applied, is of great service in this respect. No description is pointed that is wholly expressed in general terms; a few lively and well-chosen particulars give force to the whole, and impress the mind with stronger ideas. Description, however, ought, by no means, to run out into a verbose detail of minute particulars: a few leading ones convey much more meaning.

To compress the most forcible ideas into the smallest compass, must ever be the first beauty of writing: yet, pursued too far, that brevity, which is the greatest cause of perspicuity, will produce obscurity. Diffuseness of style must, however, always be weak, languid, and prosaïc: *prosaïc*, not in opposition to *poëtic*, but to that manly energy which good language demands, whether in prose or verse. The judicious appropriation of epithets also confers much strength on expression. Never use two where one will suffice; for though the endeavor to discriminate between the most delicate shades of meaning is always laudable: yet by seeking to express too accurately, elegance and strength are sacrificed at the altar of description; as we often see the half-finished sketch of a portrait promising the most perfect likeness, and losing its expression when more exquisitely wrought by the laborious pencil.

Narrative should always be as concise as is consistent with clearness, where it is introduced as an illustration of any opinion. Where it is the principal business, it will allow of a little more diffusion: but many works would gain more in strength than they would lose in size, by being compressed into a much smaller compass.

The worth of expression must, after all, be estimated by the quantum of thought which it conveys. Many writers have a great facility of expression, and yet make no permanent impression on

their readers. This is very frequently the case in poetry, more so, perhaps, than in prose; and it must be confessed that, though the sterling weight of thought will sometimes excuse infelicity of expression in prose, yet it is directly the reverse in poetry, which often pleases from being happily worded, though from the paucity of idea it glides over the mind, nor leaves behind it the smallest trace. It is, however, necessary to good poetry, as well as to good prose, that both merits should be united; that to strength of meaning should be added beauty of language, and felicity of expression: and perhaps a better criterion of the merits of writing can scarcely be found, than the traces it leaves on the memory of an intelligent reader. The remembrance of a work will be clear or confused, in proportion as the work itself had a claim to either character; and yet it is observable, that the reader of reflection had rather, at some distance of time, re-peruse the work he remembers best, than that of which he has a slighter recollection. I am, however, in this instance, alluding to books of argument or science, of which the remembrance and approbation will ever be in just proportion to their own perspicuity, and the judiciousness of their arrangement.

In the sentence just finished, occurs an instance of construction which I should be puzzled to explain, but which shows, in part, what I mean with respect to the just agreement between the two members of a sentence. I had written "in just proportion to their own perspicuity and judicious arrangement;" but in this construction, which can hardly be called *faulty*, I was struck with what appeared to me an incongruity, and altered the sentence as it now stands. I know not whether this will be deemed too fastidious, but at least it serves to illustrate the opinion advanced above.

That more of the pleasure of reading depends on language than is generally imagined, I am perfectly convinced. I would therefore advise all those, who wish to be noticed among the *literati* of the age, to pay particular attention to the terms of their expressions, and the construction of their phrases. It is by no means necessary to the beauty of writing, that every period should be turned with the ponderous rotundity of Johnson's language; nor indeed is any peculiar manner necessary to produce the effect proposed: the language ought to vary with the subject, to be appropriate to it, and not to wear the same uniform character, whether it be employed on serious or jocular subjects, on topics of feeling, or those of science and argument.

S. S.

MAXIMS.

Slanderers are like flies—they leap over all a man's good parts to light upon his sores: they as much envy others a good name as they want it themselves; and perhaps that is the reason of it.

If you would go safely through the world, keep your mouth *shut*, and your eyes *open*.

Lost *money* may be found again; but a lost *character* is rarely recovered.

OF THE SENTIMENTS OF THE DIVINITY, AND OF OUR MISERY.

[*From St. Pierre's Studies of Nature.*]

Every nation has the sentiment of the existence of God: not that they raise themselves to him as Newtons, or as Socrates, by the universal harmony of his works, but rather by fixing their attention on those blessings which interest them most. The Indian of Peru worships the sun; the Indian of Bengal, the Ganges, which fertilizes his fields; the black Jolof, the ocean, which cools his shores; the Samoïede of the north, the rein-deer that feeds him; the wandering Iroquois prays to the spirits of the lakes and of the forests for successful fisheries and chases. Many nations adore their kings.

While this sentiment constantly reminds men of their excellence, there is another which is incessantly making them feel their misery. The conflicts of these two sentiments produce the varieties and contradictions of human life.

It is our sentiment of misery, that leads us with much avidity to whatever offers an idea of asylum and protection, of ease and of accommodation. See, now, why it is that the greater part of men fix their ambition upon tranquil retreats, abundance, and all the treasures which liberal Nature presents upon the earth, to minister to our wants. It is this sentiment which renders the peaceful citizen so anxious for accounts of court intrigues, narratives of battles, and descriptions of tempests, because the report of dangers at a distance increase the pleasures of internal security. This sentiment often mingles itself with the moral affections. It inclines us to seek support in friendship, and encouragement in praises. It is this sentiment which makes us attentive to the promises of the ambitious man, when we follow him eagerly and like slaves, implicitly, seduced by the idea of protection with which he baits us. Thus the sentiments of our misery is one of the most powerful bonds of political society, though it attaches itself to the earth.

The sentiment of the Divinity pushes us forward in another direction. It was this which conducted love to the altar, and inspired its first vows. It renders love sublime, and friendship generous. It succors the unhappy with one hand, and opposes the other to tyrants. It is the moving principle of generosity, and of every active virtue. Satisfied with serving mankind, it seeks not their applause. When it shows itself in the arts, or in the sciences, it is the nameless charm which delights us, and when it is absent, insipidity diffuses itself around them. It is this sentiment which renders those men of genius immortal, who have discovered in Nature new proofs of wisdom.

When these two sentiments cross each other, that is to say, when we attach the divine instinct to perishable objects, and the sentiment of our misery to things divine, our life becomes agitated by contradictory passions. Behold the cause of so many hopes, and frivolous fears, which torment mankind. "My fortune is made," says one, "I have a competence *for ever*:" and the next day he dies. "How miserable am I!" says another, "I am undone *for ever*:" and pre-

sently death releases him from all his sorrows. "We are bound down to life by the merest trifles," said Michael Montaigne, "by a glass." Yes, because on that glass is impressed the sentiment of affinity. If life and death often appear insupportable to men, it is because they wrongly associate the idea of their *end*, with that of their *death*, and the idea of *immortality* with that of their *life*. Mortals, if you would live happily, and die with tranquillity, do not oppose your laws to those of Nature: consider that in death, all our animal cares come to an end, and the wants of the body, diseases, persecutions, calamities, bondages of all sorts, the rude conflicts of the passions with thyself, and with others: consider that at death all the pleasures of a moral being begin; the recompense of virtue, and of the slightest acts of justice and humanity; acts despised or disdained by the world, but which have, in some degree, placed you near, even while on the earth, to a Being righteous and eternal.

When these two instincts unite in the same place, they give us the greatest pleasures of which we are susceptible; for then our *two natures*, if I may use the expression, are gratified at once. We are going to present a slight assemblage of their harmonies.

I suppose you, reader, wearied with the miseries of society, seeking toward the coast of Africa, some happy spot unknown to Europeans. Your vessel, sailing on the Mediterranean, is cast, late in the evening, upon a coast where it is shipwrecked. Heaven so willing, you gain the land. By the glare of the lightning you discern a grotto at the end of a little valley. Sheltered in this asylum, you listen all night to the pealing thunder, and to the rain, which falls in torrents. At dawn you see behind you a girdle of lofty rocks, as steep as walls. From their bases arise, here and there, clumps of fig-trees, covered with white and purple fruit, and tufts of *carobs*, loaded with brown pods: the summits of the rocks are crowned with pines, wild olives, and cypresses, half bent by the violence of the winds. The echoes of the rocks repeat in the air the confused murmurs of the tempest, and the hoarse noises of the raging ocean, which you perceive at a distance. But the little valley wherein you are is the abode of peace and rest. In its mossy sides the sea-lark builds her nest, and on the solitary shores the mavis waits the ending of the storm.

Now the first fires of Aurora beam over the flowery *stachys*, and the violet beds of thyme, which cover the hills. The light enables you to perceive upon the summit of a neighboring eminence, a cottage overshadowed with trees. The door opens, and from it comes a shepherd, his wife, and his daughter, who take the path toward the grotto, carrying vases, and baskets upon their heads. It is the sight of your misfortune that has drawn these good people near you. They bring you fire, fruits, bread, wine, and clothing. They are eager to pay you the duties of hospitality. The wants of the body being satisfied, you feel those of the soul: you cast your eyes toward the sea, and you endeavor within yourself to discover upon what part of the world you are thrown: but the shepherd releases you from your perplexity, by saying: "That island which you see far northward is Mycone. You see Delos a little to the left, and Paros is before you. This, on which we stand, is Naxos: you are in that part of the island where ARIADNE was formerly abandoned by Theseus. It was on

that long bank of white sand, which advances below us into the sea, that she passed the days, looking at that part of the horizon wherein the vessel of her faithless lover disappeared from her sight; and it was in the grotto where you now are, that she retired, during the nights, to weep for his departure. To the right, between two little hills, stood a flourishing city, called Naxos. The women who inhabited it, touched by the misfortunes of the daughter of Minos, came to find her, and to comfort her. At first they endeavored to amuse her by conversation; but nothing could please her but the name and remembrance of Theseus. Then the ladies counterfeited letters from that hero full of affection, and addressed them to Ariadne. They ran to deliver them to her, saying: "Be comforted, lovely Ariadne, Theseus will soon return; Theseus always thinks of you." Ariadne, transported, read the letters, and, with a trembling hand, hastened to answer them. The Naxians carried her replies, and promised to send them speedily to Theseus. In this manner they deceived away her grief: but when they perceived that the sight of the sea plunged her into deep melancholy, they drew her into those extensive groves which you see below in the plain. There they invented every species of merriment to relieve her depression. Sometimes they formed choral dances around her, and represented, by joining their hands, the windings of the labyrinth of Crete, from which the happy Theseus escaped by her assistance: sometimes they pretended to kill the terrible monster, Minotaur. Ariadne's heart expanded with joy at beholding spectacles which represented the power of her father, the glory of Theseus, and the triumph of her own charms, which had repaired the destiny of Athens: but when the winds, notwithstanding the sounds of the tabor and the pipes, brought to her ears the distant noise of the billows which broke upon the shore, wherefrom she saw the cruel Theseus depart, she turned toward the sea and burst into tears. They endeavored, therefore, to remove Ariadne from these places, and these sounds. They persuaded her to come into their city, where they provided grand feasts, in magnificent halls, supported by pillars of granite. There no man was permitted to enter, no noise from without could be heard. They had covered the pavement, the walls, the doors and the windows, with tapestry, that represented meadows, vineyards, and agreeable solitudes. The place was illuminated with a thousand lamps and torches. They made Ariadne sit down in the midst of them on cushions; they placed a crown of ivy, with its black berries, upon her flaxen hair, and round her pale forehead; then they set urns of alabaster at her feet that were full of excellent wines; they filled golden cups, and presented them to her, saying—"Drink, lovely daughter of Minos, this island produces the finest gifts of Bacchus. Drink—wine dissipates sorrow!" Ariadne, smiling, yielded to their entreaties. In a little time the roses of health re-appeared upon her face, and speedily it was rumored in Naxos that Bacchus had come to the succor of the lover of Theseus. The inhabitants, transported with joy, erected a temple to that god, some columns, and the frontispiece of which you see upon that rock, in the midst of the waves. But Ariadne was at length consumed by her regrets, and even by her hopes. See, at the extremity of the valley, upon a little hillock, covered with sea-wormwood, is her tomb,

and her statue still looking toward the sea. That monument, like every other in this country, is mutilated by time, and still more by barbarians; but the memory of suffering virtue is not at the disposal of tyrants. The tomb of Ariadne is with the Turks, and her crown is among the stars.

"As for us, escaped from the eye of the powers of the world, through our obscurity itself, we have, by the goodness of heaven, found liberty at a distance from the great, and happiness in the deserts. Stranger, if the gifts of Nature still touch you, you may freely partake them with us."

During this recital, tears of compassion flow from the eyes of his wife, and of his young daughter, who sighs at the remembrance of Ariadne: and I doubt whether an atheist himself, who discovers in Nature the laws of matter and motion only, could be insensible to the feeling of the harmonies present, and to the recollections of the past.

Voluptuous men! it is only Greece, you say, that offers scenes and points of view so touching as this! Hence Ariadne is in every garden, Ariadne is in every collection of pictures. From the window of your villa cast an eye over your estates; their hills present more beautiful horizons than those of desolate Greece. Your apartment is more commodious than a grotto, and your sofas are softer than the turf. The undulation and the murmurs of your corn and full-grown hay are more agreeable than those of the waves of the Mediterranean. Your money and your gardens produce a greater variety of wines and fruits than are to be found in all the Archipelago. Would you mingle the delights of gods with these your pleasures? Behold, upon yonder hill, that little village church, surrounded by ancient beech trees. Among the girls who assemble under its rustic porch, no doubt, there is some Ariadne. She is not marble; but she is alive: she is not a Greek, she is a country-woman; she is not consoled, but despised by her companions. Go into her poor dwelling, sooth her misery! Do good in this life, that passes away as a torrent! Do good, not through ostentation, and by the hands of strangers; but for heaven's sake, and in your own person. The fruit of virtue loses its bloom when gathered by the hand of another. Ah! if you, yourself, solace her afflictions, if, by your compassion, you lift her up to the respect of society, you will see, at the reception of your kindness, her face covered with blushes, her eyes filled with tears, her lips moving convulsively, without speaking, and her heart, long time oppressed with shame, recovering itself at the sight of its benefactor, as with an inward feeling of divinity. You will then perceive in the human form some traits unknown to the chisel of the Greeks, or to the pencil of the Vandycks. The happiness of an unfortunate will cost you less than the statue of Ariadne; and, instead of illustrating the name of an artist during a few years, it will immortalize your own. Long after you are no more, she that you relieved will say to her companions and to her children: "He was a god that lifted me up from my misery!"

FOR THE HALCYON LUMINARY.

The lamb, which bounds over the plain,
In frolicking free as the air,
Thinks freedom will always remain,
Nor dreams or of force, or a snare.

Poor innocent! little he heeds
That his race is so near to its end,
For riot, to-morrow he bleeds:
This is the last day he shall spend.

The eagle which soars in the sky,
Whose strong eye can look at the sun,
Thinks his pinions for ever will fly,
Nor his vision shall ever be done.

But he too must humble his views,
From his lofty career must come down,
For the sportsman his track keen pursues,
A shot brings him quick to the ground.

Thus heedless do mortals remain,
Nor dream that to-morrow is nigh,
With burning-hot fever, or pain,
To end life's career with a sigh.

LAYMAN.

FOR THE HALCYON LUMINARY.

Behold the wild sinner in lust and in pride,
His mind all diseased and corrupted within,
The joys of the christian with folly deride,
But grievous the heavy reward of his sin.

For O! the sad change which conveys to the tomb
The drunkard, who revels all night and all day;
The remains of the wretch to his terrible doom
Is not to be hindred by any delay.

Stern Justice will punish in broad open day
The thief and the cheat, with their art and their lies,
And thunder in judgment confound and dismay,
Who thought their foul actions not seen by the skies.

The artful seducer who nips the fair flower,
And riots in spoils thus unlawfully won,
Thinks joy all his own, nor once dreams of a power
To punish a villain, ere life's race be run.

Come out from among them, both manhood and youth,
  Unholy, unclean, are their sayings and ways,
Lest hell corrupt you, and deprive you of truth,
  And send you to judgment in midst of your days.

Ye servants of Jesus! rejoice in your Lord,
  Nor fear adverse hosts set in battle array,
The truths of his word are a helmet and sword,
  Confounding both all they can do or can say.

Yet mercy bows flown to the penitent heart,
  And sinners repentant may here find a stay,
For none but the harden'd are bidden depart,
  Our Saviour will none but impenitent slay.

L.

BEAUTY.

Exulting beauty! phantom of an hour!
Whose magic spells enchain the heart,
Ah! what avails thy fascinating power,
Thy thrilling smile, thy witching art?
Soon as thy radiant form is seen,
Thy native grace, thy timid mein—
Thy hour is past—Thy charms are vain,
Pale envy haunts thee, with her meagre train,
Delusive flattery cheats thy list'ning ear,
And slander stains thy cheek with sorrow's bitter tear.
So have I seen an infant flow'r
Bespangled o'er with silv'ry dew,
Glow with warm tints of Tyrian hue,
Beneath an oak's wide spreading shade,
Where no rude winds or beating storms invade;
Transplanted from its lonely bed,
No more it scatters sweets around,
No more it rears its fragrant head,
No more its sparkling tears begem the ground;
For ah! the beauteous flow'r too soon
Scorch'd by the burning glare of day,
Faints, at the sultry glow of noon,
Droops its enamell'd head—and blushing, dies away.

LOVE.

When lovers meet in adverse hour,
'Tis like a sun-glimpse through a shower,
A watery ray an instant seen,
The darkly closing clouds between.

THE BLUSH.

Roseate tint of purest virtue,
Bloom ethereal, blush divine!
Bidding, by thy sweet suffusion,
Loveliness more lovely shine!

More than beauty's fairest feature,
More than form's most perfect grace,
Touching the fond heart, and giving
Softest charms to every face.

Test of quick empassioned feeling,
Jewel in the dower of youth;
Modesty's unquestion'd herald,
Pledge of innocence and truth.

Infant passion's varying banner,
Trembling consciousness display'd!
Lover! seize the fleeting meteor,
Catch the rainbow ere it fade.

CHILDHOOD.

The tear, down childhood's cheek that flows,
Is like the dew-drop on the rose;
When next the summer's breeze comes by,
And waves the bush, the flower is dry.

THE COQUETTE REPROVED.

"Tis strange that I remain a maid,
Though fifty swains have homage paid!"
"The reason you have told," said Fanny;
"You had just *forty-nine* too many."

SENTIMENT.

I have always observed your outrageously-religious, amidst their severity to their neighbors, manifest a discontent with themselves. The rapturous blaze of devotion is more allied to vanity than to happiness; like the torches of the great, it distresses its owner, while it flames in the eye of the public; the other, like the rushlight of the cottager, cheers the little family within, while it seeks not to be seen of the world.

IMPORTANT IMPROVEMENTS IN WEAVING.

A model of an improved patented loom has been exhibited in Baltimore by a gentleman of Montgomery county, Virginia, the principles of which have been applied to many looms, and the practice is demonstrated by the simplicity of the thing itself. The proprietor says, and gentlemen who have examined it give him full credence, that without extraordinary exertion, it drives the shuttle more than fifty times in a minute, weaving cloth *a yard and a half wide*. The common shuttle is used and the quill fixed in the old way. The cost of fixing it to the usual loom does not exceed five dollars. It is applicable to all sorts of weaving.

IMPROVEMENT IN THE FLY SHUTTLE.

Thomas Somers, at colonel Ware's manufactory near Augusta, Georgia, has made an important improvement in the Fly Shuttle. This improvement consists in a simple and cheap additional apparatus for throwing the shuttle, by which, cloth of 10 or 12 quarters wide may be wove with more ease (so far as relates to throwing the shuttle) than the common width by the most approved method heretofore used. It is now in operation, weaving cotton blankets 10 quarters wide, the texture of which is probably surpassed by none made in any part of the world. The utility of the improvement, is only equalled by the simplicity of its construction. Every improvement of this kind has a tendency to render us independent of foreign supplies.

RECEIPT TO DYE COTTON YARN DEEP BLUE.

Take one pound of logwood chipped fine or pounded, boil it in a sufficient quantity of water, until all the substance is out of it, then take about half a gallon of the liquor, and dissolve one ounce of verdigris, and half an ounce of allum in it, boil your yarn in the logwood water one hour, stirring it, and keeping it loose.

Take out your yarn, mix the half gallon that contains the verdigris and allum, then put in your yarn into the mixture, and boil it four hours; stirring it and keeping it loose, all the time, and taking it out once every hour, to give it air, after which dry it, then boil it in soap and water, and it is done.

The above will dye six pounds of cotton yarn, an elegant deep blue. After which put in as much yarn into the same liquor and boil it three hours, stirring as before, and you will have a good pale blue, or boil hickory bark in your liquor, and you will have an elegant green.

AN EFFECTUAL WAY TO DESTROY HOUSE FLIES.

Take a small quantity of horned, spurred, or what some farmers call *smutty rye*, and twice or three times the quantity of boiling water: after steeping it well, turn off the liquor, and sweeten it well. This, if rightly prepared, and placed where the flies will most readily find it, is sure to destroy every one, in a few hours, which partakes of it.

The above was communicated to the editor of the Albany Gazette, that people might have an opportunity of knowing by experience the baneful effects of that species of grain.